THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

The Church.

"Founded in truth; by blood of martyrdom
Cemented; by the hand of wisdom rear'd
In beauty of holiness."
Wordsworth's Excursion.

I LOVE her sacred courts to tread,
The Church—the Church of GOD,
And linger, with a solemn awe,
Where martyr steps have trod!
Around her old and hoary towers,
Defying time's corroding powers,
I seem a glorious light to trace,
Like that which gleam'd from Moses' face,
And hear, amid its arches dim,
The low-breathed praise of seraphim!

I love her, for that CHRIST hath laid
Himself her corner-stone;
Apostles, prophets, holy men,
Have builded thereupon.
That, when o'er earth corruption walk'd,
And sin and death—grim tyrants—stalk'd,
And wailings, curses, crimes and wo,
Prefigured hell's domain below,
Within her peaceful walls were given
A type and antepast of heaven:

I love her for that holy hearts
Were in her service spent,
And the high powers of intellect
To do her honor bent.
For all who in her cause have died
Were stoned, tormented, crucified;—
From him,* who strong in trusting faith,
Consign'd his soul to CHRIST in death,
To that now bright angelic choir,†
Whose souls reach'd heaven on wings of fire.

I love her for the long array
Of mighty minds and sage,
Whose sacred love pour'd floods of light
Upon a groping age,—
Of men, whose calm rebuke would frown
Corruption's wretched trickery down,
And check the mad infuriate zeal,
Weak souls just loosed from fetters feel,
And by their holy lives attest
The solemn truths their lips profess'd!

I love her for her solemn words
Of fervent prayers and praise,
Breathed from the lips of martyr saints
In purer, earlier days;
For then, when death's sword o'er their head
Hung trembling by a single thread,
The spirit clung with love intense
Unto the throned Omnipotence;
And from the heart devotion gush'd,
As waters from the touch'd rock rush'd.

For things like these we bless thee,
The Church—the Church of GOD!
The ark on death's all-flooding wave,
And safety's sole abode.
Within thy walls sit smiling peace,
And prosperous be thy palaces,
And on thy towers benignant shine
The sun of righteousness divine,
Till with the Church in heaven thou 'rt blent,
On earth no longer militant!
B.

* The martyr Stephen.
† The martyrs of the Reformation.

BIOGRAPHY.

WE have already transferred to our columns a biographical sketch of Mr. Wilberforce, but a review, in the Christian Observer, of a sermon preached, on occasion of his death, in his native town, by the Rev. J. Scott, throws so much light on the developments of his religious character, that we should be doing our readers injustice not to invite their attention to some extracts from it. We may now add the name of Wilberforce to the list of departed worthies whose history affords encouragement to the labors of Christian education, and to perseverance in intercessory prayer.

Mr. Scott describes as follows Mr. Wilberforce's general character and conduct.

"His great talents, his attractive manners, and his captivating eloquence, notwithstanding the disadvantages of a feeble person and delicate health, marked him out for public life, and caused his society to be courted, and his assistance to be solicited, by the most exalted and most eminent personages. For a short time, indeed, these flattering circumstances might produce upon him their ordinary effects; but very soon the religious impressions of his youth were revived: he gave to the great subject of religion that serious attention which its supreme importance most justly claims; he yielded himself unreservedly to the dictates of his judgment and his conscience. Whatever talents he possessed—however suited to command for him the adoration of men, and to secure him the honors and emoluments of the world—he felt to be then most duly, most worthily, and most happily employed, when they were consecrated to the Great Being who had bestowed them; devoted to the service of Him who had made him His own, not by creation only but by redemption. He did not desert public life—as some would have persuaded him to do—but 'abode therein with GOD.' He was never ashamed to avow his principles: by deliberate public writing, as well as by more transient word of mouth, he asserted the great principles of CHRIST's most holy religion, and exposed the wide-spread deviations from it, both doctrinal and practical, which deform the Christian world; and he silenced every gainsayer; extorted, where it was not more willingly yielded, a reverence for his principles; and gave force to every profession or avowal that he made, by a most pure, holy, benevolent, active, and preeminently useful life, during the lapse of nearly half a century. In the course of this time, it was his honor and privilege to originate, and with unexampled perseverance to urge forward to a happy conclusion, measures in Parliament, as well as through the channel of various religious and benevolent institutions, for which the remotest ages, we doubt not, will 'call him blessed.'

We say not that, in all this time, none ever found, or imagined that they 'found, occasion against him.' No: no human being can ever lead so busy a life without failing in any point; no one can take so decided a part in this fallen world, in favor of righteousness and against unrighteousness, without passing 'through evil report' as well as 'good report'—without being sneered at, and reproached, and calumniated, as our Blessed Master himself was. He, also, who moves over the debatable ground of a nation's politics will ever find persons to estimate very differently the course he takes. Accordingly, there was a period when our distinguished friend was bitterly reproached for supporting the then existing administration, and by consequence that long-continued war in which they had thought it necessary to involve the nation: and since that time, again, he gave dissatisfaction to others by too much countenancing, as they thought, an opposite party. We enter into none of these questions. Men must be allowed their different opinions upon them. But none, I think, will now pretend to call in question the uprightness, the independence, the conscientiousness of our friend throughout his course. Few will now think to find occasion against him, 'except it be concerning the law of his GOD'—except his religion furnish it."

Mr. Scott furnishes many interesting particulars of Mr. Wilberforce's early history and the formation of his religious character, derived chiefly from his own lips, and noted down at the time by the Rev. Henry Venn. The following is the substance of his statements.

"Mr. Wilberforce was born in the year 1759, and baptized in this church in the month of September. In early life he was a scholar in our grammar school, under the superintendence of the Rev. Joseph Milner, whose preaching appears, even at that time, to have made a considerable impression on his mind. But at twelve years of age he attended a school in the neighborhood of London, residing with a pious uncle and aunt; the latter of whom, on some occasion, introduced him to the notice of the venerable and beloved John Newton. When, nearly fifteen years after, altered views and revived religious impressions led him again to seek the acquaintance of that excellent man, Mr. Newton surprised and affected him much by telling him that, from the time of the early introduction just alluded to, he had not failed constantly to pray for him! We may well suppose that Mr. Newton discerned in the child somewhat striking, as well as felt interested for him on account of the respective relative who had introduced him. His abode in or near London appears to have been short; for early in the year 1775 we find him placed in the grammar school at Pocklington, where he appears to have continued till his removal to Cambridge in 1776 or 1777.

I have been favored with the sight of several letters written by him from this place; which, amidst all the vivacity and playfulness belonging to his years and his character, discover a serious and feeling sense of religion, and even a distinct insight into the leading doctrines of Christianity. He alludes repeatedly to the preaching of Mr. Milner, of which he evidently retained a very pleasing recollection, and on which he says he should rejoice again to attend. He takes a lively interest in the success of Mr. Milner's labors, and those of other pious ministers; expresses much aversion to the theatre, and deprecates being compelled to attend its exhibitions; but on the whole is well content with all that might befal him, believing that it would work for his good. On his removal to Cambridge, or even before that time, he appears to have fallen under the direction of persons who much feared his being too serious, and who were willing even to risk making him dissipated, rather than allow him to be more religious than the world approves; and under this influence he made not that use of his time at the university which he would afterward have wished that he had done. But I have the best authority for saying that his conduct never was vicious. That he always possessed and cultivated a literary taste, it would be superfluous to state; but, after he became decidedly religious, he conscientiously and diligently applied himself to all those studies which became a Christian gentleman and a legislator, that he might consecrate his talents, thus improved to the utmost, to the glory of GOD and the good of his fellow-creatures.

In the year 1780, when he had just attained his majority, and, as it would seem, even before he had graduated at Cambridge, he was returned Member of Parliament for his native town. Upon this he was at once introduced into the clubs and political meetings in London, and much caressed among them as a young man of the highest promise.

At the general election in 1784 he was again returned for Hull; but was immediately after, without his ever having previously contemplated any such elevation, chosen to the high honor of representing the county of York; for which he continued to sit in six successive Parliaments, till he voluntarily retired from the situation as too laborious for him, in the year 1812—having been placed conspicuously at the head of the poll, in the only case in which a contest occurred, and that in preference to the representatives of two of the most noble families first in station and influence in the country. It is not easy to conceive any thing more flattering than was his first advancement to the representation of Yorkshire. A young man of twenty-five, the son of a Hull merchant, of no distinguished family, recommended only by his acknowledged talents and fascinating eloquence, returned at once for the first county in the empire!

Yet these were not the days of his life on which he would afterward look back with most satisfaction. His heart, it is to be feared, was now considerably drawn away from GOD, and turned aside to vanity, and his religious principles in some degree corrupted or undermined. But the same year at which we have arrived, was through GOD's mercy, to furnish the occasion of his recovery, and to lay the foundation of that holy and decidedly religious character which he eventually maintained to the end of his days.

In the latter part of the year 1784 and again in 1785, he travelled on the continent with a party of friends. The late Dean of Carlisle, Dr. Isaac Milner, was his companion in the same carriage; and here these highly gifted friends discussed various interesting topics together. Religion was of the number: and on one occasion Mr. Wilberforce, having expressed respect for a pious clergyman, but added, that he 'carried things too far,' his friend pressed upon him this point. 'What did he mean by carrying things too far, or being too strict? On what ground did he pronounce this to be the case? When we talked of going too far, some standard must necessarily be referred to: was the standard of Scripture exceeded? or could any other standard be satisfactorily adopted and maintained? Perhaps it would not easily be shown that where things were carried, as it was alleged, too far, they were carried beyond the rules of Scripture, but only beyond what was usually practised and approved among men.'.........Mr. Wilberforce when thus pressed by his friend, endeavored to explain and defend his position as well as he could: but he was dissatisfied himself with what he had to offer: in short, he felt that his own notions on the subject were vague and untenable. A lodgment was thus made in his conscience: matter for serious thinking was suggested: and his thoughts could find no rest till they found it from the word of GOD, and the adoption of a scriptural standard, by which to form all his judgments and regulate all his conduct. May the relation of the fact rouse many others to a similar exercise of mind, which may lead to a corresponding result!

Another incident in the history of his mind at this period, as related by himself, is not less interesting and instructive than the preceding. 'As I read,' said he, 'the promises of holy Scripture—"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you: GOD will give the Holy Spirit to them that ask him: Come unto me, all ye that labor and are heavy laden, and I will give you rest: I will take away the heart of stone and give you the heart of flesh: I will put my laws in your hearts, and write them in your inward parts: I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more." As I read these passages, it occurred to me to reflect—if these things be so—if there be any truth in all this—and if I set myself to seek the blessings thus promised—I shall certainly find a sensible effect and change wrought within me, such as is thus described. I will put the matter to the proof: I will try the experiment: I will seek that I may find the promised blessings.' He did so: and the result was peace, and liberty, and victory: peace of conscience, and purified affections; deliverance from those sins which had insnared him, or held him in bondage; 'the victory that overcometh the world,' and boldness to 'confess CHRIST before men.'

Now it was that Mr. Wilberforce, with these altered feelings of mind, sought again the acquaintance of Mr. Newton; and in the winter of 1785–6, that he began, at Mr. Newton's recommendation, to attend the ministry of a revered relative of my own [Mr. J. Scott's father]; which for many years he continued regularly to do, till a change of his situation in life obliged him to become only an occasional instead of a constant hearer.

Some friends, as I have already intimated, would now have persuaded him to retire from public life, thinking its snares and engagements scarcely compatible with the due cultivation of personal religion. But what would such persons say to the scriptural cases of Joseph and Daniel, of David and Hezekiah? Had the advice they gave been listened to, what good had been lost, not only to Africa and to India, but to our own country also, and to the world at large! On this subject the honored relative of mine, above referred to, wrote as follows, in the year 1807, just after the bill for the Abolition of the Slave Trade had passed: 'I feel a sort of self-congratulation at present, that, above twenty years ago, I withstood with all my energy the counsel given to Mr. Wilberforce to retire from public life.'

Thus may have said to have been completed the settlement of Mr. Wilberforce's principles and character; and by such gifts of nature, such a process of education and training, and such influences of divine grace, was the foundation laid for all that was to follow."

Mr. Scott proceeds to trace his friend's subsequent conduct: his proceedings respecting the abolition of the Slave Trade and Slavery; the assistance he rendered to Bible, Missionary, and School Societies; and the benefit which he was the honored instrument of rendering to mankind by his great work upon Christianity. Into these details it is the less necessary that we should follow him, partly because these circumstances in Mr. Wilberforce's life are known to most of our readers, and as we shall have occasion to advert to them on a future occasion; and partly because we would not wish to supersede, by too copious extracts, a recurrence to Mr. Scott's judicious, edifying, and, as we have already said, interesting sermon. We therefore add only one or two miscellaneous passages.

"We now quit the public history of the subject of discourse, and only glance at him in private life. Here his piety, his benevolence, his cheerfulness, suavity, and overflowing kindness, were uniform and unfailing. All his intercourse was suited at once to unfold and to recommend his principles: and the courteous, affectionate, unobtrusive, but yet powerful influence, which he thus exerted over a wide and constantly enlarging circle of acquaintance, many of them young men of rising fortune and promising character, (for what father admitted to his friendship would not wish to introduce his sons to such a man?) no doubt produced an incalculable effect, and contributed to raise up numbers to become 'burning and shining lights' in their respective spheres. 'To be good and at the same time unamiable,' it has been said, 'is high treason against virtue:' but never did man exhibit all that was good in substance, combined with all that was sweet and attractive in manner, more than he did. Never however was he backward to avow his principles, and where necessary his habits also. The following incident came almost within my own knowledge. A minister of state called upon him on some public business on a Sunday: he at once excused himself, saying, he would wait upon his lordship at any hour he would fix the next day, but he was then going to church! And this was after he had already attended the morning service. It was his maxim that every man should be the priest of his own household: and this character he would never resign, though he might from time to time delegate it to others. Hence, even when he had clergymen present, of whose assistance he would at other times gladly avail himself, yet he would conduct the daily religious services of his family in person. And here we are assured, 'the fulness and richness of his expositions of Scripture, and the fervor of his supplications, were such as none can forget who ever were present at them.' And then the full effect would be given to all this, among the members of his household, by the tenderness and consideration which he ever showed for them. 'If any of his domestics,' said one frequently resident under his roof, and on the most familiar terms, 'If any of his domestics show a ruffled temper, or fall into misconduct, the case is met rather with pity than with resentment, and anxiety is shown to restore the offender, like a sick member, in the spirit of meekness.' This was the rule of his family. Though much conversant with the world, he entered into no compromise with it as to the way of spending his time, or countenancing its vain amusements. He had no leisure, and, what is the great thing to be aimed at, he had no heart for such frivolities; but quite the contrary. Indeed, I have observed, however others may plead for such indulgences, that those who have been previously most acquainted with them, and best know their effects, on becoming decidedly religious, most strictly renounce them, and protest most strongly against them. Finally, the spirituality of his mind under the press of public business, and amid the succession of persons who crowded upon him, was truly surprising. He seemed always ready for devotional exercises, and for religious conversation, in which *the heart* evidently bore as large a share as the understanding. I called upon him at his lodgings in York in the midst of the great contest for the county, in 1807, at a time when he was in some degree indisposed. I remember one of his remarks on this occasion was to the following effect. 'A man in the castle-yard this morning, in the honest ardor of his heart, seized my hand, and with a peculiar emphasis wished me *a long life.* I was obliged to him for his kindness, but he forced on me the reflection, How *unchristian* are our common feelings and sentiments—that he should be ready to regard a long life as one of the greatest of blessings! Did we really keep Christian principles and Christian views before us, we should assuredly think that 'to depart and be with CHRIST,' was, for ourselves, at least 'far better.'"

Mr. Scott particularly mentions, what all who knew Mr. Wilberforce must have observed, his high veneration for the Christian Sabbath, and his exemplary and joyful addiction of heart to its blessed duties and delights. On this subject Mr. Venn also says:

"On each returning Sabbath his feelings seemed to rise, in proportion to the sanctity of the day, to a higher degree of spirituality and holy joy, which diffused a sacred cheerfulness to all around him. I have often heard him assert, that he never could have sustained the labor and stretch of mind required in his early political life, if it had not been for the rest of his Sabbath; and that he could name several of his contemporaries in the vortex of political cares, whose minds had actually given way under the stress of intellectual labor, so as to bring on a premature death, or the still more dreadful catastrophe of insanity and suicide, who, humanly speaking, might have been preserved in health, if they would but have conscientiously observed the Sabbath.

He spoke also of the calming, cheering, invigorating influence of his devotional and religious reading, as bracing up his mind for all he had to perform or to encounter. It was usual with him to insist on the large communications of the Holy Spirit, which we might assuredly receive (for 'faithful is He that hath promised') if we sought them, and cherished them, and complied with them—if we were careful 'not to grieve the Spirit,' 'not to quench the Spirit:' and of what he thus inculcated he certainly furnished a most edifying example."

DOCTRINAL.

From the Protestant Episcopalian.

LAY BAPTISM;

A Letter to a Young Clergyman.

YOU ask me to give you my reasons for holding Lay Baptism to be valid—with the view of enabling one of your flock, who has doubts in reference to his own case, to settle his mind either for or against its sufficiency. I send you a sketch of my own ideas of the subject—which, however, you are aware, do not coincide with those of some others who also say of such baptism, *factum valet.* Let me further acknowledge that my arguments may not be ranked as of the most forcible kind. In fact, I regard the dispute about lay baptism as one of the most unfortunate of controversies, because the arguments on *neither* side are of an absolutely convincing character. Those who deem it void have the general rule and analogy on their side—that rule and that analogy which confine the administration of the "things pertaining to GOD" to those who are rightly "ordained for men" in those things. And beyond this, they have nothing more, except the passage containing the sacred commission, "Go ye into all nations . . . . baptizing them"—which passage, however, may be resolved into the general rule mentioned. Those who deem lay baptism valid, though improper, have an authenticated exception to the rule and analogy, on their side—and also several most weighty considerations, which can scarcely be answered. When I speak of this exception, I do not refer to one raised on human authority, or by human caprice, or founded on supposed necessity—for I disallow the plea of necessity for lay baptism, but I allude to an exception resting on the same ground with the general rule, i. e. holy Scripture. Such an exception, obviously, is beyond the reach of this rule, and unaffected by it, being just as valid as the rule itself. And hence, all interrogatories and exclamations which challenge the *consistency* of those who respect a lay baptism when performed, while they disallow all other sacerdotal ministrations not episcopal, are not pertinent to the argument. An exception, of course, cannot have the support of the rule—and the rule may be so far objected against it as to throw the burden of proof on him who sustains the exception—if sufficient proof cannot be shown, the rule makes the claim of the exception void—if, however, adequate proof be given, then the rule and the exception are both good.

These are the preliminaries of the discussion—and they should be well weighed before the mind surrenders itself to the arguments on either side.

On the one side is the general rule mentioned, that the "things pertaining to GOD" are to be administered by persons duly "ordained"—the passage quoted, agreeing with this rule, "go ye [ministers] and baptize"—and the analogy that non-episcopal ministrations, baptism excepted, are void. This, I believe, is the whole argument brought against those who think as I do on the subject. And a very strong argument it is, fully admitted by us, and throwing on us the burden of proving the validity of the exception we make, not in favor of performing a lay baptism, but of its being real baptism when performed.

On the other side, we say that baptism took the place of circumcision in all essential respects, and that there is one recorded case of a lay circumcision. (Ex. iv.) Certainly lay, because done by a woman; whereas had it been done by a man, the very act would have been a presumptive argument that he was a priest of some sort, under the patriarchal dispensation. An absolutely lay circumcision then is recorded—but it is not recorded that the rite was repeated on the person, as it might have been, ceremonially.* Baptism taking the place of circumcision, the record of our performance of the latter by a lay person, is equivalent, in argument, to a record of one such performance of the former. And thus we have an exception in favor of the validity of lay baptism, resting on precisely the same ground with the general rule against it, i. e. holy Scripture. If it be said that it is but one record, I answer, it is a clear one, and that is sufficient for what claims to be no more than an exception.

But we are asked, Why do we not extend the application of this passage, so as to justify the performance of lay baptism whenever desired, or apparently necessary, as well as maintain its validity when performed? We reply, that this would be to destroy the general rule, and so subvert Scripture. Just so much exception to the general rule as Scripture allows, we allow, but no more. It is not there said that Zipporah did right in circumcising her child; but it *is* implied, and indeed declared, that the act was "circumcision," the valid initiatory sacrament of the Church. Holding the exception as we do, and as we think Scripture does, no injury is done to the general rule—on the contrary, we have on our side the maxim, "*Exceptio probat regulum*"—the exception attests the rule.

* See Calmet, who quotes Epiphanius on the case of the Samaritans becoming Jews. See also Hammond on Matthew xxiii. 15.

So far then we stand on scriptural ground. And it was the consideration of the subject in this light that induced me to allow the validity of lay baptism. In this branch of the discussion, I rest on Scripture alone.

But there are other arguments well worthy of attention. Let me give them to you in order. 1. If lay baptism is invalid, those who have received no other are not within the visible Church. 2. Then comes the question, whether a person not in the Church can hold or exercise an office in the Church? St. Paul held office before he was baptized, but his was a case every way extraordinary—and he certainly did not exercise his office till he was baptized, and that too by one having an extraordinary mission for the purpose, though doubtless an ordained minister. If any one plead this as an exception to the rule that the being in a society is essential to *holding* office in it; I answer, first, that it certainly is no exception to the rule of being a member before *exercising* office; and, secondly, that an extraordinary interposition, by CHRIST himself, ought not to be regarded as an exception, in the ordinary sense, to the rule. Is it then the rule that membership should precede office? To me this appears to be the dictate of common sense; the burden of proof, I think, lies on those who deny it; and I know of no proof that can overturn it, call it a postulate only. Neither do I know of any basis for an exception, but the case of Paul, and that I deem inapplicable for the reasons given.* To me then it appears morally certain that no man not in the Church can exercise office in the Church—in other words, a man not validly baptized cannot perform a valid baptism.—3. It follows that the baptisms of all ministers who were themselves lay baptized are void: and thus millions—for lay baptism has been allowed, however improperly, in all the larger Churches, and very many of the clergy had doubtless no other—millions have been and are reckoned in the Church who did not or do not belong to it, mixed with other millions who did or do—and it is impossible to know who the latter are without tracing the baptismal succession of their baptizers, and finding it pure from the objection mentioned; which cannot be done. 4. The result is, that if lay baptism be held void, it is impossible to say who are in the Church of CHRIST and who not—in other words, the Church is not a verifiable body; we cannot tell who make up the society to which our LORD promised his constant blessing and presence—practically speaking that promise of Him who is faithful has failed.

If, however, the validity of the lay baptism is allowed, there is no necessity of discriminating between it and clerical baptism, and none of course for tracing the several links of the baptismal succession—it may with perfect safety be taken for granted.

Again,—If no lay baptized persons are in the Church, and none baptized by them; and if none of these could exercise office in the Church, then what becomes of the succession of ordainers? Many have ordained without having authority to do so; it is impossible to distinguish these from those who had authority. And thus again, practically speaking, the promise of CHRIST to be "with his ministers always even to the end of the world," has come to naught.

These latter considerations alone would deter me from denying the validity of lay baptism. Added to the argument from Scripture, the question appears to me to be decided by sufficient proof. Still such is the usual appreciation of a general rule, and particularly of the one herein mentioned—and it behooves all lovers of truth, and particularly Episcopalians, not to diminish the feeling in its just amount—that it is very difficult to obtain any allowance for an exception grounded even on a Scripture. Many prefer explaining the Scripture in some other way, or not drawing from it the inference that I have drawn. Hence my remark, that the arguments on neither side are absolutely convincing.
Ω.

* Reference is sometimes made to the case of the apostles when first called and commissioned—there is no proof, it is said, that they were baptized, though they held and exercised office in the Church. To this I answer—1. There is no proof that they were *not* baptized, which neutralizes the argument—2. As other disciples were baptized, the probability is that the apostles were, against which probability there is no counter probability—3. Though we should concede that they were unbaptized, it would have no effect on the question whether persons not in a certain society or body could exercise office in it, for the apostles *were* in it, if not by baptism, by a special act of the Head of the Church himself—"GOD hath set in the Church, first, apostles," &c.

Reference is also made to the case of the Israelitish priests born in the wilderness, who were uncircumcised till they passed Jordan, yet exercised their office during some of the previous years. But the disuse of circumcision by the whole people, during their journey, was a special case, under the inspired direction of Moses, and did not operate to the exclusion of them from the Church, for at the close of the fortieth year of their wandering it is said of them, "Ye are the children of the LORD your GOD." (Deut. i. 3; xiv. 1.) The priests then born in the wilderness were *in* the Church, and were thus competent to hold office in it.

PRACTICE OF EMINENT MEN.

SIR W. JONES, a most accomplished scholar, who has made himself acquainted with eight and twenty languages, has left it on record, that amid all his pursuits, the study of the sacred volume had been his constant habit. Sir Isaac Newton, the greatest of mathematicians, was a diligent student of the Bible. Mr. Locke, a man of distinguished acuteness in the science of mind, wrote to recommend the study of the New Testament; as having "GOD for its author, salvation for its end, and truth unmixed with error for its matter." Milton, the greatest of poets, evidently had his mind most deeply imbued with the study of the word of GOD. Bœrhaave, eminent as a natural philosopher, spent the first hour of every day in meditation on the sacred pages. Here no man can say that he has not leisure. A most beneficent institution of our Creator has given us, for this duty, a seventh part of our time, one day in every week, one whole year out of every seven.

THERE is no passion so universal, or steals into the heart more imperceptibly, and covers itself with more disguises than pride; and yet, at the same time, there is not any single view of human nature, under its present condition, which is not sufficient to extinguish in us all the secret seeds of pride, and, on the contrary, to sink the soul into the lowest state of humility.

DIOCESAN.

PASTORAL LETTER

TO THE CLERGY OF THE DIOCESE OF NEW-JERSEY, ON THE "OFFERINGS OF THE CHURCH."

DEAR BRETHREN,—Having been much inquired of as to the best mode of carrying into effect the plan of systematic charity recommended by St. Paul, (1 Cor. xvi. 2,) and proposed for your consideration in my late Episcopal Address, and having reason to believe that its adoption in some parishes has been delayed from doubts entertained as to the details necessary to be employed, I take occasion to delineate a plan which has thus far been found successful; and, where none that is better has been introduced, to request your immediate presentation of it to the people of your cures. In bringing the subject before the Convention, it was my purpose merely to call your attention t oit by the statement of a general outline. Its adoption, in some form, I took for granted, from the great favor with which it was received and recommended, as well by your own suffrages, as by those of our brethren of the Laity. Your several experience, I supposed, as presented in your parochial reports at the next Convention, would enable us to select, from all the modes which should be tried, the best for future operation. Such may still be the result. Meanwhile, that nothing may be wanting on my part to the success of a measure which I have so much at heart, and which has received from all quarters the most favorable consideration, I cheerfully submit the results of my own experience, during six months, in the parish Church of St. Mary's, Burlington, of which I have at present the charge.

As soon after the Convention as my Episcopal duties allowed me, I brought the subject before the congregation, by reading to them so much of the Address, and Journal of the Convention, as had relation to the subject, in connexion with a sermon enforcing the Christian duty of benevolence, especially for the relief of spiritual destitution. Some two or three of the most respectable persons in the parish immediately offered their services to call on *every member of the congregation*. They did so, with books prepared for the purpose; and took the names of such as were willing to contribute, with the weekly sum which each would agree to give: recommending, in families, the subdivision of the whole amount among the several members, rather than its contribution in a gross sum by the head. I am not aware that they were refused by any. The largest weekly subscriptions were *twenty-five* cents, of which there were but few. Several agreed to give *one cent* per week, a subscription as welcome as the largest. The average was about *five cents* per week. It should here be observed, that before the plan could be fully carried into effect several weeks had elapsed. The subscribers were requested, however, to date the commencement of their "offerings" from the *Lord's day next after the Convention*, that *a whole year's* proceeds might be secured; and scarcely any refused.

The names and sums being thus obtained, a larger book was prepared, with twelve columns for the twelve months, from Convention to Convention, in which all the subscribers were enrolled. Notice was then given, that on the last Sunday evening in each month, there would be a service and a sermon, lecture, or address, (generally of a *missionary* character,) at which the "offerings," for the four or five Lord's days in the month, would be received. The contributors were requested to enclose these "offerings," (*twenty* or *twenty-five* cents, for instance, by each weekly subscriber of *five* cents, according as there were *four* or *five* Sundays in the month,) in an envelope, sealed, or tied, with the name distinctly marked. After the sermon, the plate or box is handed by the wardens,—each subscriber deposits his own "offering," and those of his family or neighbors who cannot attend, and occasional worshippers make their contribution. The whole is taken home. The little packets are opened, and their contents entered opposite the names which they respectively bear, and in the column of the month; while, for the occasional contributions, a separate account is kept. The very few who have been prevented from coming or sending, send their "offerings" during the following week, or are called on; and thus a complete account is kept, for the whole year, with each contributor.

It remains to speak of the *results*. Without specifying now precise amounts, it may be confidently asserted, from the experience thus obtained in one parish, that if the plan should be adopted throughout the Diocese, with nearly the like efficiency, its proceeds will furnish the means of supporting as many additional missionaries as we now have parishes: in other words, that each of our present parishes, taken one with another, can, out of the mere fragments of that with which "GOD hath prospered" them, (and which, as one well remarked, "no man misses,") enable a new parish to make up the support of a clergyman. It will easily be seen that, should this course of operation be universal and permanent, the increase of our clergy, so far as it depends on the means of supporting them, may be nearly in a *geometrical progression*. And, let it be remembered, this is to cost the members of our communion, one with another, *five cents each week*, paid at periods which scarcely suffer it to be perceptible.

But there is a result far more valuable than this, the introduction into the Church of *systematic charity, upon principle*,—the simplifying of the operations of Christian benevolence, and rendering them more direct, more satisfactory, and more efficient. There is reason to fear that in the complex machinery which is brought to bear upon this subject, the end is often lost sight of in the means. The result, we know, is for the most part greatly disproportioned to the effort. In this, as in other cases, it may be well to resort to first principles. Suppose the beautiful Collect fully answered which the Church has provided for Quinquagesima Sunday, and that GOD has sent his Holy Ghost, and poured into our hearts the most excellent gift of charity. On what better scale, more equitable toward man, more pleasing to Him, can it be exercised, than on that which his Apostle has directed, each giving "as GOD hath prospered him?" At what more reasonable periods, considering the uncertainty of life, and the mutability of fortune, can we account with ourselves, and with GOD, for the worldly goods which he has lent us, than once in "the week?" On what day of the week so fitly as on that, "the first day," and the best, which crowns and blesses all the rest? What association so well and happily adjusted for uniting and encouraging the efforts of individuals and families as the parochial, the flock combining with, and guided by its pastor? And what more appropriate completion of the whole, and binding of all in one, than the union of all the parishes in the Diocese, to make for common wants a common treasury,—the shepherds severally collecting the contributions of their flocks, under the direction of Him who is chief among them, that he may be the more their servant; the "offerings of the Church" being thus made ready, that, as Paul directed, there be no time lost in "gatherings" when he comes? Here is no complicated organization to involve and to perplex; but all is plain and simple. Here is no "getting up" of a new contrivance, to work with just as long as it is new, and then give place to one more novel; but the adoption of a system coeval with the Church. Here is no array of offices and titles, to enkindle vanit · i rst, and then confusion and strife; for the clergy alone, as fathers in their families, are charged with its direction. Here is no temptation to give, except for giving's sake, and no discouragement of the widow's mite by its invidious contrast with the rich man's talent. And, not the least, all is done and kept, literally, *within the Church, as the Church*; and they who know best where the means are, and what the wants are, are alone intrusted with their collection, and with their appropriation. And though for the present, to recommend and aid the work, specific sums must be proposed, and express subscriptions encouraged, who can tell,—nay, as Christians, may we not confidently trust! —but that in this way, striving earnestly together, and looking up with fervent prayer to Him who alone giveth the increase, Christian men may be brought to consider themselves, as they are, GOD's stewards, and led to the *literal* adoption of the Apostle's precept, in giving "*as* GOD hath prospered" them,—yea, deeming nothing of the things which they possess *their own*, but holding all *in trust* for GOD's glory, and the good of men!

Upon you, dear brethren, under GOD, whatever shall be accomplished toward an end so much to be desired, must chiefly depend. To your actual labors, indeed, it will not greatly add. An additional service, though valuable in keeping up and increasing the interest of the people, is not essential; since the "offerings" may be collected at morning or evening prayer. And for the adjustment of the whole account, when once the plan is organized, an hour in a month will be sufficient. But it will demand your constant attention. It will need your deep and heartfelt interest. It will require you to be willing to take account for the LORD's sake, and his poor, of sixpences and cents. To such attention, to such interest, to such condescension, I need not, I am sure, exhort you. You know, as I do, the urgent wants which press upon us for spiritual relief. You have not forgotten, and will not fail to urge upon the people of your charge those words of the Lord JESUS, how he said, "It is more blessed to give than to receive." You have not failed to consider the injustice, as well as the inexpediency, of inviting and relying on the bounty of the rich, to the neglect of the smaller contributions of their less favored brethren in CHRIST. And as you break seal after seal, as I have done, to take out of its little envelope, and enter scrupulously in the book the single cent which constitutes the "offering" of the poor widow, or, it may be, of the negro boy, you will remember her who of old cast in "two mites, which make a farthing," into the treasury of GOD, and *His* approving and ennobling sentence, who declared, that *she* had cast in more than all the rich.

Commending you, and all the people of our common care, to Him from whom alone "all holy desires, all good counsels, and all just works do proceed," I am, dear brethren, your affectionate and faithful friend, and fellow servant in CHRIST JESUS,

G. W. DOANE,

Bishop of the Diocese of New-Jersey.

Burlington, 25th November, 1833.

P. S. The wardens of vacant parishes are requested to bring the subject before the congregations with whose interests they are charged. It is but just to say, that such parishes and missionary stations can alone properly expect assistance from the "offerings of the Church" as, in proportion to their ability, shall have shown themselves willing to contribute. The reverend clergy, and in vacant parishes the wardens, are requested to state, in their parochial reports, the mode adopted by them, and the result. G. W. D.

COMMUNICATIONS.

To the Editor of the Churchman.

SIR,—I have been generally pleased, and of late much gratified with the editorial and anonymous remarks in the Episcopal Watchman. But in that paper, No. 26, on the subject of *Liberality of Sentiment*, I think the writers have advanced two dangerous opinions.

First,—In the introduction to a quotation from the N. Y. Weekly Messenger, he says, "*Mankind are not to blame for not thinking alike any more than not looking alike.*" This remark I have often heard brought forward by sectarians, and especially by Unitarians and skeptics in extenuation of *heresy and schism*, and in justification of the most dangerous errors. To this I have uniformly replied, True, mankind cannot independently think alike, and for this very reason; GOD, in infinite mercy, gave them a rule, an infallible rule, and revealed great truths to regulate their faith and practice; to unite all mankind in receiving; and saying with the great Apostle—*One* LORD, *one faith, one baptism.* The Scripture abounds with exhortations, admonitions and prayers, *that all may come to the knowledge of the truth; to contend earnestly for the faith once delivered to the saints.* St. Paul, in the most pointed language, censures and severely reprimands the Corinthians for their divisions and strange doctrines,—*Ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men.* Again, (1 Cor. i. 10:) Now I beseech you, brethren, by the name of the Lord JESUS CHRIST, that ye all speak the same thing; and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. To all this modern LIBERALITY says NO BLAME, for they "could not think alike any more than look alike." And, says the writer in the Weekly Messenger, "It is extremely *unreasonable* to expect all men should in this world be perfectly united in opinion on the doctrines of our religion." St. Paul, in the view of this writer, must have been unreasonable, and especially in the fourth chapter of his Epistle to the Ephesians, for he exhorts them to keep the unity of the Spirit in the bond of peace. But the most *unreasonable* part of this writer is in comparing Christianity with politics, and then drawing his inference—because mankind do not think alike in politics, they are justified in thinking differently on Christianity!!! But the following exceeds the sophistry of modern *liberality* itself: "The idea of perfect agreement in matters of religion is not less absurd than the expectation that all men should be affected by the same disease, and that the same medicines would invariably effect the same cures in all." I will not at present attempt to show the absurdity of this, but request the writer to reflect on the one disease (SIN) that does *affect all men*, and that there is *one* and only *one* medicine offered to effect the cure of all—the *Balm* of Gilead; and that there is a Physician there, the Lord JESUS CHRIST, who *tasted death for all men*, and exhorts all men to come and be healed; and refer him to the careful perusal of the 12th chapter of the first Corinthians.

Thus I disagree. A few words shall close. I do *agree* with St. Paul in his view of *liberality*, (CHARITY,) and further I do agree with the writers in general, and in particular on rash judgment, in condemning those who differ from us, bearing constantly in mind the command of our Saviour, *Judge not;* for I humbly trust the time is coming, (and the whole Catholic Church has and continues to pray, that all may come to the knowledge of the truth,) that every man *shall see eye to eye.* Further the Scripture does assert, *that all shall know the* LORD *from the least to the greatest, that the knowledge of the* LORD *shall cover the earth as the water does the sea. The fulness of the Gentiles shall come in and all Israel shall be saved*—modern liberality of sentiment notwithstanding. SENEX.

For the Churchman.

THOUGHTS ON EPHESIANS i. 18.

"*That ye may know what is the hope of his calling.*"

CHRISTIANITY is our calling. GOD has called us to it; and on that account it is said to be his. In all his dispensations, GOD deals with us as reasonable creatures, to whom he addresses such motives as are calculated to influence our wills, and to effect our reconciliation with him. For, "all we like sheep have gone astray; we have turned every one to his own way;" we have left the source of light, and are ignorant; we have forsaken the fountain of happiness, and are miserable. By the means, therefore, which GOD has been pleased to adopt for our recovery from ruin, he is said to *call us.* Hence we read so frequently of the 'calling of GOD,' and the 'believer's calling.'

But to what are Christians called? They are called to many blessings—to the exercise of many graces—and the performance of many duties. They are especially called to the enjoyment of hope. This is one of the Christian graces, and is here expressed in a peculiar way, *the hope of his calling.* The Apostle may mean, either the *hope* which exists in the believer, or the *objects* on which his hope is exercised; for it is so expressed as to take in both ideas.

(1.) Consider it then as a grace existing in the believer's mind. It accompanies him through all changes; affords him light in darkness, joy in his sorrows, peace amidst the tumults of the world; and conveys to his breast the accents of pardon and acceptance, when Satan rages, or the law presents the condemnatory sentence. It bids him look beyond the hills of difficulty that lie in his way, and anticipate a happier scene of things than mortal eye hath ever beheld. It throws its ardent glance beyond this earthly horizon, irradiates with its own light the dark valley of the shadow of death, raises the Christian above the skies, and places him in the beatific presence of GOD.

When the Apostle desires, therefore, that they may know *this hope*, he means, that they may become experimentally acquainted with its nature; how strong it is when in due exercise; how lively and animating; how constant and persevering. He prays that they might know more and more the solid foundation on which it rests, the unchangeable promise and oath of an unchangeable GOD.

(2.) Again, let us consider the phrase, 'the hope of his calling,' in reference to the *objects* on which the Christian's hope is exercised. In this sense, hope is said to be "laid up for us in heaven;" and believers are said to be "looking for that blessed hope, and the glorious appearing of the great GOD and our Saviour JESUS CHRIST." The Apostle, therefore, prays, that GOD would make the Ephesian believers know what those enjoyments are, which they might hope for agreeably to the Gospel.

In this life, the objects of the Christian's hope are complete pardon, and continual renewals of it to the conscience, for the sake of what CHRIST has done. O that they knew more, says the Apostle, of the worth of the blood of CHRIST! how precious in the sight of the Father! They would then, in fuller confidence of hope, find peace to their souls.

Is the renewing influence of the Spirit an object of their hope? O that they knew more of this truth, says Paul—that they saw more and more that sanctification is as much purchased for them by CHRIST, as glory in heaven—that the former is a means for the latter—and that all the ways of GOD with his people are designed, in faithfulness, to purify them, and prepare them for his presence.

Do Christians hope for the fatherly care of GOD in Providence—to have his eye upon them, to have his right hand over them, and all things to work together for their good? O, says the Apostle, that they knew this object of their hope more clearly! They would then see light shine in their darkness, and all the crooked ways of Providence would be made straight; they would see their Father's hand and their Father's care in all their trials; hope would mingle in all their sorrows; the removal of the partners of their love, of the pledges of their affection, or of whatever is dear, would be borne without complaint or murmur; since GOD directs it all, who has said that he will never leave them nor forsake them.

In the future life, does the believer grasp at greater things than these? Does he hope to be entirely freed from sin, and made conformable to the image of CHRIST? Does he hope to join the assembly of the first-born; to appear before the throne and hear the final sentence of pardon and acceptance from his Judge; to know as he is known; to shine in perfection; to ascribe, with the angelic host, "blessing and honor, and glory, and power, and riches, and wisdom, and strength," to Him that sitteth upon the throne and to the Lamb? O that believers knew more of these things, says St. Paul; that they knew what is "the hope of their calling." "For this," he says, "I cease not to make mention of you in my prayers." J. M. K.

For the Churchman.

A LEAF FROM MY JOURNAL.

October —, 1829.

I HAVE just returned from a visit to the place where repose the ashes of once living and intelligent beings. Yes, beings who once like us, moved on the earth, but who now lie mouldering in dust, awaiting the sound of that trump which will again revive their slumbering bodies, and in their former beauty call them forth from the tombs. The following were the train of my reflections, as I walked among the monuments, and there witnessed the undoubted truth that man is but dust, the creature of a moment; liable every instant to be ushered into eternity, and appear before the bar of an omnipotent Judge. My first thoughts were, (as I looked around me and saw not a single human form,) "*How dreadful is this place!*" The remains of my fellow-creatures beneath me, and the adorable Maker of all things around me,—yes, that Almighty Being of whom it is said the heavens cannot contain him, is *even here*,—his eye is now upon me, and, though awful the thought, the decree may have gone forth to *cut me down.* May the impressions which are created by this scene, never be effaced from my memory; but may they take deeper and deeper root, and at last bring forth the fruit of a saving repentance.

Here lies the body of one with whom I have often enjoyed much friendly communion. He was a young man full of hopes: his prospects were bright—a young man of fortune and education: of correct morals—but alas, I cannot say he was a *Christian.* He did not appreciate the love of a dying Saviour. Though taught from childhood to love GOD and obey his commandments, yet he did not *look upon himself* as he should have done; he did not feel his own sinfulness, and therefore could not understand the need of a propitiation. Withal he was kind and generous—in fact, all that was wanting to constitute him the *very salt of the earth*, was a knowledge of his own weakness, and a belief in the full, atoning blood of the Lamb of GOD. One may say that this was every thing, that without such feelings he was nothing. But let me here remark, that you rarely come across one who in every respect fulfils (as he did) the moral law. In his dealings with the world, integrity and justice were uppermost. But enough; we cannot say that *he was* a Christian: we hope and pray, however, that in his last moments, which, true, were short and painful, he made his peace with GOD. On the morning of the day his soul returned to its Maker, he rose early, saddled his horse for the purpose of taking a ride, as he often did, before breakfast. He had not proceeded far when, from some unknown cause, his horse became frightened and ran. He in attempting to leap caught his foot in the stirrup, and thus was dragged for some distance with his head upon the ground: when taken up he was senseless, and after an hour of extreme pain, breathed his last. This is one of the countless avenues (if I may may be allowed the expression) through which we pass from life and action to the regions of death and the grave. What a lesson! We truly may not be taken in the same manner as this young and joyous youth was. There are ten thousand doors that open to the grave! "O that we were wise: that we understood this." It was but morning with this young man over whose grave I now stand—he had just commenced the voyage of life—all before him appeared serene—he had every prospect of a clear, unclouded day,—but suddenly the thread of life was cut, and now he reposes beneath the sod. Here then we behold the foolishness of trusting to our own strength—the folly of counting upon years to come—the danger of not being prepared—for at a moment we think not, the messenger may summon us to judgment.

But here ends the leaf—there are other inscriptions to be read, and other mementoes of mortality that met my eye during my solitary walk, that will in another leaf claim our serious meditations. O. M. P.

For the Churchman.

MR. EDITOR,—A friend of mine, much more capable than myself of addressing you, has placed at my disposal a few extracts, which it was his wish, had his other avocations allowed, to send to your journal, prefaced by a few remarks of his own. With your permission, Sir, they shall still occupy the place intended for them: I enclose one herewith, and shall send the others shortly.

The subject of the present extract is one of much interest with the clergy. In all my intercourse with that excellent class of men, I have never known one who has defended the custom which it censures: all are in favor of an adherence to the rubric on the ground both of right and propriety. But, Sir, I have observed a great difference in the manner in which they have advocated a conformity to the rubric: some regret the violation, but acquiesce in it on the ground of custom: while others cannot be induced to any compliance whatever, and will never administer baptism in private except under the circumstances and in the manner authorized by the rubric. And what I have thought, Mr. Editor, somewhat of an anomaly, though by no means inexplicable, many whom I have heard censured, whether justly or unjustly I presume not to say, for their laxity in canonical constructions and usages, are very earnest, in the case of baptism, for carrying the rubrical provisions into effect. You, Mr. Editor, know more about these matters than I do, and I would thank you, Sir, to inform me why it is that in a church which contends more strenuously than any other for obedience to the canons, the wise provision of the Church should be virtually cancelled by administering baptism after the congregation are dispersed? Virtually did I say? why, Sir, the custom is in truth a violation both of the spirit and the letter of the rubric, which directs the sacrament to be performed "immediately after the last lesson at Morning Prayer, or else immediately after the last lesson at Evening Prayer." I have heard this custom defended on the ground that the number of baptisms which it was frequently necessary to perform in a large church, would be too much of a trespass on the patience of the congregation: but, Sir, after having waited frequently after church to participate in a service of which I had been, at the proper time, unjustly deprived, I have never yet found the ceremony so long as to prevent my applying to this defence the common adage, "a poor excuse is better than none." Now, Mr. Editor, there may be some reason for this anti-rubrical custom with which I am unacquainted: I know of none which will not apply proportionably to other congregations; but if there be any —I was going to request you to inform me of it, but on second thoughts it will be most prudent not to divulge it, as it will probably sanction a disregard to other rubrics, and thus help to bring the whole into disrepute. But, Mr. Editor, permit me to say, that the neglect of the rubric in the church to which I have alluded, is a great hinderance to its observance in other churches: indeed we may accommodate to our present purpose the reproof of Archbishop Cranmer to King Henry on another topic, "If *in the court* you keep such holy days and fasting days as be abrogated, when shall we persuade *the people* to cease from keeping them? For the King's own house shall be an example unto all the realm to break his own ordinances."

I had intended, Mr. Editor, to enlarge a little on the beauty of the service, and the affecting and edifying sentiments which a congregation, with due care on the part of the minister, might be led to associate with its performance. But I fear I have already trespassed too long on your patience: beside in this, as in other cases, it will be found that the best way is to do right in the first instance, and let experience justify the wisdom of the rule. SIGMA.

PRIVATE BAPTISM.

"I allude to the irregular practice of using the form of public baptism in private houses, in direct contravention of the rubric, and of what may be called the common sense of the office. This practice has long been partially sanctioned by custom in the metropolis; but is not on that account the less injurious to the opinion which ought to prevail of the sacredness and importance of the ordinance. Many of the most eminent prelates of our Church have lifted up their voice against this violation of the canon and statute law.[a] We are told that Bishop Bull labored earnestly to reform it, 'as an absurd and uncanonical practice.'[b] Bishop Stillingfleet says that it is 'against both the ancient and modern canons.'[c] Bishop Atterbury censures the practice as being 'a compliance with men of rank and substance, no ways warranted by our constitution:'[d] and it appears, from one of his letters to Dean Stanhope, that he had introduced a particular clause into the licenses of curates, authorizing, if not directing them to refuse private baptism, except in the cases where it is allowed by the rubric.[e] In a license from the Bishop of London in 1715, for christening and churching in the chapel at Brentwood, it is said that 'the inhabitants had for many years indulged in the irregular practice of having their children christened in their own private houses, to the great abuse of that public ordinance, and the encouragement of dissenters.'[f]

After this statement, it may perhaps be expected that I should at once interpose my authority to put an end to the irregularity of which I complain. But I am disposed rather to try, in the first instance, what can be effected by this public declaration of my opinion. A practice, which has become inveterate from a want of due consideration on the part both of clergy and laity, may, I would hope, be broken through, without any excitement of angry feeling, by the aid of that discussion which will probably take place in consequence of these remarks. In more than one important parish of the metropolis, it has already been effectually put a stop to; before long I hope it will be so in all. The illegality of the practice must be admitted even by those who are not alive to its impropriety. The clergy, in resisting it, have strong grounds to stand upon; and if stronger still be needed, admonition and suggestion may in due time be followed by prohibition. I would say to you in the words of Bishop Atterbury, with reference to this irregularity, 'I know your endeavor to redress these abuses will be attended with difficulties, arising from the importunity of persons willing in this respect to be distinguished, from the pleas of common usage, ill health, and a regard to the tender age of infants; and from other less justifiable views and considerations: but they are such difficulties as ought to be resisted, and may in time, by an inoffensive steadinesss and prudence, and by a mind resolved to overlook lesser advantages, be totally vanquished—*Obstet inolita consuetudo; sed meliori consuetudine vincetur.*'"—*Bp. Blomfield's Primary Charge*, p. 262.

[a] "The Rubric, as a part of the Book of Common Prayer, is confirmed by act of Parliament, and constitutes part of the statute law of the land."—*Sir John Nichol.—Adams' Reports*, xi. p. 129.
[b] Nelson's Life of Bishop Bull, p. 430.
[c] Eccl. Cases, p. 210. See Archd. Sharpe on the Rubric, p. 25.
[d] Charge to the Diocese of Rochester, p. 261.
[e] Corresp. vol. i. p. 52.
[f] Gibson, p. 1468.

For the Churchman.

MR. EDITOR,—Some time ago the call of a meeting, through the medium of your paper, for the improvement of psalmody among Episcopalians in this city, indicated the making of an attempt like the one in Switzerland, the account of which appeared in your last number. Has any thing been done? Q.

THE CHURCHMAN.

SATURDAY, NOVEMBER 30, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

BISHOP ONDERDONK proposes holding the annual confirmations in this city for the present season, as follow:—

First Sunday after Christmas, December 29, St. George's Church; First Sunday after Epiphany, January 12, Zion Church; Septuagesima Sunday, 26, St. Philip's Church; First Sunday in Lent, February 16, St. Luke's Church; Fifth Sunday in Lent, March 16, St. Thomas' Church; First Sunday after Easter, April 6, All Saints' Church; Fourth Sunday after Easter, 27, Ascension Church.

TO CORRESPONDENTS.

THE poetical communication of "M." in our next.

The review of an unpublished volume of Scripture Portraits is in type, but deferred to next week.

The communication on the character of CHRIST is again unavoidably deferred.

A friend will see, by reference to our last page, that we have availed ourselves of his hint, and followed up the article on the address of Adrian with the admirable ode of Toplady.

WE ask the attention of the reader to the Pastoral Letter which Bishop Doane has addressed, through the medium of the Churchman, to the clergy of his diocese.

ADVENT.—To-morrow is the commencement of our ecclesiastical year. The Church as a body, and all her living members as with one soul, filled with heavenly anticipations, "lift up their eyes unto the hills from whence cometh their help;" and every where throughout our borders is heard the prayer, at once the animating notice of the Nativity and the preparation for its spiritual observance, "Give us grace that we may cast away the works of darkness, and put upon us the armor of light!" The first advent of CHRIST renovated the earth; the nations shook off the slough of ages, and were decked in the garments of holiness. May every succeeding commemoration of it speed onward the glorious work! May the Sun of righteousness continue to shed his beams on the darkness of other lands! May all the members of the Church, renouncing more heartily the works and principles of darkness, and shining more and more in the light of a pure faith and holy life, be enabled to "rejoice with trembling" in the trust that the advent of CHRIST has been effectual to their personal renovation: ever elevating their affections with the sublime prayer, "That in the last day, when he shall come again in glorious majesty to judge both the quick and dead, they may rise to the life immortal," and share the glories of his reign for ever!

THE GENERAL THANKSGIVING is recommended by the Executive of our State to be celebrated on Thursday of next week: an appointment which happily coincides with the services of our Church. The advent of CHRIST commemorates the highest blessings that have ever been conferred on our race, and the tribute which we offer as the citizens of a state or nation is but a variety of that general sentiment which ought to be cherished by us as members of the human family. With such associations as men and as Christians, we may gladly appropriate a day to special thanksgiving for our peculiar civil and religious privileges, and the temporal mercies of the past season. At peace with one another and the world, crowned with plenty and exempt from disease, our resources augmented and our rights secured, possessing the lights of knowledge, the comforts and embellishments of science, and the best elements of national prosperity and social joy, with what fervent sympathies should the children of a common Parent, offer the filial acknowledgments of dependence, gratitude and love!

MISSIONS.—Is not this subject akin to both the former? With what consistency, with what sincerity can we rejoice at the advent of our Saviour, while by our apathy in the cause of missions, we intercept his advent to our fellow-creatures? With what assurance can we trust to have "put on the armor of light," when not a ray of benevolence is reflected from us on the spiritual darkness of our brethren? What mockery to offer to GOD our thanks for our civil privileges, while we betray the trust which he has delegated to us, of sending to our fellow creatures the only means which can ever avail to purify the springs and perpetuate the institutions of civil government? And why, we ask, cannot reflections like these lead, at this time, to

UNITED MISSIONARY EFFORT in our churches in this city? Such an effort, we learn from the Episcopal Recorder, was to be made last Sunday in the Episcopal Churches in Philadelphia. The immediate object was the relief of the urgent needs of the Domestic and Foreign Missionary Society: a Society which enlists the affections and prayers, and ought to receive the support, of all the members of our Church. We know the power of a simultaneous movement, and in no part of our Church could such a movement be productive of greater results

than in our own city. What cause more worthy of it than the Missionary? What time more urgent than the present? What season more appropriate than Advent?

German Theology.—Churchmen often congratulate themselves on the position which they hold relatively to the surrounding sects. And well they may. While many denominations are riven with the winds of false doctrine, or tossed on the billows of fanaticism, the Protestant Episcopal Church resembles "a city that is compact together;" and when others shall have learned, from experience, the deformity of error and schism, perhaps we shall be able to complete the application, "whither the tribes of the Lord go up to the testimony of [the spiritual] Israel to give thanks unto the name of the Lord." For this exemption from the evils of the age much is due, under God, to the scriptural Liturgy, which has remained an effectual bulwark of orthodoxy even when her articles and other standards have been evaded or despised. But another cause of her purity, and one which, we trust, will long continue to operate, has been the steady adherence in the prosecution of preparatory studies in theology, to the standard works of the Church of England. [If any choose to contend that this judicious course is but a proximate cause, being itself an effect of the ascendancy which by means of the Episcopal order is secured to the most matured counsels, and thus resolve the doctrinal purity of the Church into an element of her divine constitution, we know of nothing to invalidate the argument.] It is the dictate of common sense that the doctrines of any society may be longest perpetuated and their spirit best preserved by the study of the works of those who framed its standards or were nurtured under their influence. Such a course has been especially wise as well as necessary in our own country, in which the restless energies of native talent require continually the curb of learning and experience, without the restraints and directions of which they are, as a matter of course, lost in the pitfalls or entangled in the forests of untried ground. We feel, for this reason, especially thankful to the governors of our Church for having so resolutely guarded our candidates for Orders from the enticements of German theology. Its introduction has every where been productive of mischief; and those seminaries, in the Congregationalist and Presbyterian denominations, are at this moment the purest which have had the least to do with it. [Compare, for this result, Cambridge and Andover with Princeton; and take into the account what the knowing ones tell us, that New-Haven itself was spiced with neology before the new school divinity sprung into being.] After all the noise that has been raised about German literature we have seen nothing to shake but much to strengthen our conviction that the English language contains works in theology not only better adapted to our purposes, but substantially superior to any that the German can offer. Let German neology once have fairly run itself out in the land of its birth, and the consequent reaction in favor of orthodoxy have commenced, and the Germans themselves will be ready to laud the scriptural worth, and the conservative influence of the theological literature of England, and we may then have the mortification of hearing our literary demigods say of our standard theologians what they have already said of Shakespeare, "You never understood them till we became their commentators."

We prize as highly as any the opportunities which the acquisition of a new language offers for the comparison of national habits of thought and the collation of peculiar stores of learning. But this is one of the benefits of general education and scholarship, and is quite distinct from the specific matter of a preparation for Orders. This preparation, especially in the present exigencies of our country, must be limited, and for this purpose the range of English theological literature, including its necessary previous discipline, is amply sufficient. At any rate we want proof that a minister is any the better preacher of the Gospel for having shrivelled his talents over the paltry quirks of German philology, and industriously qualified himself to become a retail vender to a haberdasher in Greek particles. Our young students may be assured that all that is of value in German theology will be, as for centuries past it regularly has been, fast enough incorporated into our literature, and will be all the better for their use, by being filtered from its feculence by the sounder judgments of matured divines in our country and Great Britain.

We subjoin the following extract, which suggested these remarks, from the Christian Intelligencer, the journal of the Reformed Dutch Church in this city; a Church which, in many points of opinion and practice, approaches the peculiarities of our own Communion more nearly than any other body of Christians in the United States, the Moravians excepted.

"Above all, our fountain, our beloved and cherished Seminary should ever be scrutinized with a vigilance no deception could elude, and a faithfulness nothing could bribe. Our Seminary is our deposite of sacred learning. It is our armory. There the golden shields of our Zion are suspended. What books are there introduced, studied or recommended, what the principles of our instructers or doctors, what their tone of piety, what their zeal in our service and attachment to our canons, should all be familiar to the whole Church. Thus far we have reason to be satisfied and thankful. Still we should not imagine, no injury can happen us from our Seminary. When did Greece part with her liberties, except when the people yielded the entire management of their affairs to the more powerful, wealthy and eloquent? We all know the daring spirit of the age. And we should be apprised of the high esteem to which German *neology* has attained among many learned divines. The idea is becoming too popular in this country, that real profundity of biblical literature is to be found there alone. Some dogmatically assert, he knows nothing who is a stranger to the works of the German *neologists*. Should any divine or professor among us advance this pedantical sentiment, I would immediately put him under the ban of suspicion—his avowed orthodoxy notwithstanding. Indeed I would proceed further, and insist upon his retraction or deposition. He ought to be dealt with, as we should serve any person who should recommend Paine, Voltaire, and Hume, because of the elegance and nerve with which they composed. Poison is a dangerous article even in the shop of an apothecary, much more so in our houses. Where, tell me, where has Professor Stuart arrived? Would he ever have adventured so far but for the critical neologists of Germany? The fact that their reputedly eminent scholarship has been made by them to favor Rationalism, *alias* Deism, ought to constrain us to despise it and suspect it to be more specious than solid. A divine, a professor, would show good sense, and excellent scholarship by rejecting their works, at least by withholding from them the most distant mark of admiration or approval. Far be it from me to laud their literature. Great as it may be, though greatest in the world, it is sufficient for me that it is intermixed, through and through again, with erroneous doctrine. Besides, with all the trumpeted attainments of the later German professors, the circumstance they so plainly disclose the cloven foot of Satan, ought to constrain the whole Christian Church to regard their criticisms with the utmost caution."

The Episcopal Recorder and Tract in Pastoral Theology.—The letter of Alexander Knox, Esq., to the Bishop of Limerick, the first of a series of tracts now publishing at the Press, has been already favorably noticed in our columns, and we cannot forbear a word in its defence in reply to the temperate, and to some extent, we admit, judicious strictures of the Episcopal Recorder.

In the first place, the Recorder, we think, does injustice to the Editors of the Tract in representing the object of it to be "a delineation of Christian preaching." The American Editors and Bishop Jebb had both spoken of it, in reference to such a purpose, in guarded and qualified language. The American Editors say "they know of nothing *to the same extent*, to be compared with it;" and Bishop Jebb terms it the "best provision extant, *within a short compass*, toward rightly forming the mind and heart of a young clergyman:" while the Recorder, without adverting to these restrictions, impliedly assumes for it the character of being a full and systematic delineation of Christian preaching, and then (correctly enough on the premises) censures the selection of it for such a purpose as "singularly unhappy."

We agree with the Recorder, that the doctrine of justification by faith is the criterion of a rising or falling church; but we think the deficiency of the Tract, in this respect, is less in the spirit than the letter: though even this defect we would rather regret than justify. It is indeed hardly accurate to say with the Recorder, that "of justification by faith the Tract says absolutely nothing," since in support of its leading positions it adduces texts of Scripture in which this doctrine is mentioned by name. But however this be, the doctrine is virtually recognised, and the spirit of it almost exclusively insisted on; so much so that if we had been called on to state the fault of the Tract, in a general way, we should have given a decision the reverse of the Recorder, and said that it failed in the article, not of justification, but of sanctification. The main drift of the pamphlet is to show that the state of man by nature is one of misery and danger, (and by consequence guilt,) and that the true object of preaching is to set forth the Gospel as the means of delivery from this lost estate; and how is this delivery, on any theory of Christianity, to be effected except by means of faith on the part of the recipient? But not to stick at a word, the Tract insists on "the absolute (and, as the general tenor of it shows, the universal) necessity of an inward change, a moral transformation of mind and spirit;" a change which it elsewhere explains to consist in a deliverance, not from actual defilements, but from "moral evil," or (for *moral evil* must mean guilt, and is, therefore, in the premises synonymous with) original sinfulness. And we have yet to learn that the necessity, to such an extent, of a *moral* change is ever maintained except in connexion with the doctrine of justification by faith in the highest and best sense of the word.

We agree, however, with the Recorder, that the guilt of man is too important a matter to be stated inferentially: it should have been made prominent in the letter, and a note from the American Editors pointing out this defect, and pressing justification by faith as comprising, in a single point of view, and with the characteristic power and simplicity of the Gospel, the doctrines which are the acknowledged basis of Christian preaching, might have been judiciously introduced.

A correspondent expresses his regret that the Rev. Brother, the Rector of a congregation of people of color, whose acknowledgment we give below, has been baffled in his attempt to obtain funds for the relief of his church, and obliged to return to Baltimore "with a light purse and heavy heart." We regret this the more, because we are assured that Mr. Levington has the confidence and the warm recommendation of his own Diocesan, of Bishop Griswold, and of several of our most respectable presbyters, and the full sanction of Bishop Onderdonk. The following extract, to the Editor of a contemporary journal, contains a statement which we are sorry to verify, and makes an appeal which we are happy to second. There must indeed be an unhappy tone of public sentiment when this portion of our brethren are cut off, not from social intercourse, but even from religious sympathies. The two points certainly should be distinguished, and whatever ground it may be proper to assume in reference to the former, it is the dictate alike of prudence and Christian love to assure them, on all suitable occasions, that we are connected with them by the latter.

Mr. Editor,—Permit me to call the attention of your readers to a fact which has greatly interested me, as a friend of "that class of Americans called Africans." It speaks volumes. The Rev. William Levington is now in this city, soliciting the contributions of the benevolent to relieve his church and school in Baltimore, from a debt that threatens to destroy the labors of many years. He informs me that the largest collection which he has received from any church, he received last sabbath afternoon from that under the care of Rev. Peter Williams, *of people of color*, in this city, viz. $65 22. *The same church* gave Mr. Levington $61 toward building his church in 1827. *What a fact!* What an example!! Will not the friends of colored men look at this? Will they let this meritorious man go home and see his church and school-house sold under the hammer, his people scattered, and the light that he has kindled *in such a place* put out?—all for the want of a few hundred dollars to pay the small balance of a debt?

ACKNOWLEDGMENT.

The subscriber gratefully acknowledges the receipt of the following contributions for the relief of the colored congregation of *St. James' Church, Baltimore*, from debt on account of their place of worship and school.

A collection in *St. Philip's Church, New-York*, November 17th,	$65 22
A collection in the *Chatham-street Chapel*, November 19th,	30 90
A collection in *St. Luke's Church, New-York*, November 24th,	44 91

William Levington,
Rector of said Church.

St. Luke's Schools.—Such of our readers as reside in the upper part of this city, will do well to look at the advertisement of these schools in another column.

The following extract from the parochial report of 'St. Luke's Church,' in the Journal of the last Diocesan Convention, explains the origin and character of these schools.

"The Vestry, during the past year, have devised and carried into execution a plan for providing permanent accommodations for the Sunday Schools, Bible and Catechetical Classes, and Societies belonging to the parish. For this purpose a brick building, 50 feet square, and five stories high, has been erected in Hudson-street, opposite to the church. The building is designed, at the same time, to furnish accommodations for extensive male and female Day Schools of the best character, to be connected with the parish, and governed by a board of trustees appointed from among the congregation, the Rector being president."

The extracts under the Intelligence head of last week, in relation to Protestant religion in France, should have been credited to the Episcopal Recorder.

The literary notices, intended for this week, are necessarily deferred.

INTELLIGENCE.

From the Vermont Chronicle.

CHURCH GOVERNMENT IN FRANCE.

Deposal of M. Jaquet.—Our readers were informed some time since, of the deposal of M. Adolphe Monod, of Lyons, for preaching the doctrines of grace. A letter from M. de Felice, in the New-York Observer, gives an account of the deposal of M. Jaquet, pastor at Glay, in the East of France, for the same reason. M. Jaquet belonged to the French Lutheran Church. The members of that communion are generally Rationalists, that is, "*liberal Christians*;" that is, they belong to a party which *was* Unitarian, and which has continued to secede farther and farther from orthodoxy, till they deny the inspiration of the Bible, the possibility of miracles, &c. Among such men, M. Jaquet not only preached the Gospel himself, but founded a seminary for the instruction of candidates for the ministry, most of the pupils of which he both taught and *boarded* gratuitously. M. de Felice says,

"In the year 1827, M. Jaquet was *censured* by the Lutheran Directory of Strasburg, because the pupils of his institute professed, it was said, opinions which disturbed the harmony of the commune. This probably means that the pupils of M. Jaquet professed evangelical principles, and that they induced infidels to repent of their sins. The directory reproached also M. Jaquet with having offered pious books to Catholics, and with attempting in this way to interfere with the religious instruction: so that by a strange perversion of the plainest maxims of Christianity, it is made a crime in M. Jaquet, that he sought to lead souls to a knowledge of the truth! Such are the complaints on which the pastor of Glay was *censured* by the Directory of Strasburg!!!

"The following year, *thirteen* individuals signed a petition against M. Jaquet. They reproached him with preaching the doctrines of a *sect*, with distributing the books of a *sect*, with seeking to make proselytes to that *sect*; that is to say, in the view of the petitioners, the doctrines of the Gospel, the articles of their own confession of faith, are a *sectarian* affair! And observe, that there were but *thirteen* signatures against M. Jaquet in the whole flock, while at the same time, another petition signed by the Mayor, the members of the consistory, and *eighty-seven* distinguished inhabitants of the commune requested that M. Jaquet should remain in his Church.

"The decree of the Directory charges M. Jaquet with having held *meetings for religious instruction*. Thus a French Lutheran pastor has no right to meet with his fellow Christians to meditate with them on the word of God! It charges him with having distributed the New-Testament to Catholics. Thus a French Lutheran pastor has no right to give or sell the Bible to papists! It orders him not to pronounce "rash judgments on the Divine mercy;" that is, to explain this somewhat obscure language of rationalism—it orders him not to speak of hell or the condemnation of impenitent sinners!

"The Directory were unwilling, and cared not at once to depose M. Jaquet. They were contented with putting provisionally in his place a young man who was empowered to perform all his duties. The rationalists hoped, no doubt that M. Jaquet, wearied with these persecutions would ask his dismission. But he had the noble courage to suffer all with patience and to expose himself to the last blow which his adversaries were willing to inflict. At length, after many intrigues and denunciations, the deposal of this worthy servant of Christ was pronounced, and the government has confirmed the deposal by a royal ordinance."

At present, the government of the Protestant churches in France, both Lutheran and Reformed, is in the hands of Rationalists, Socinians, and the like.

"Many reflecting men, who are well acquainted with the state of our churches, think that this is but a *commencement*, and that there will soon be similar examples in other parts of our country. The Socinians and Latitudinarians, who form with the indifferent, and the avowed infidels, the vast majority of our flocks, are irritated more and more against the recent manifestation of the Spirit of God; they do not wish to hear of religious revivals, and they accuse us, orthodox pastors and laymen, of being mere fanatics, dangerous enthusiasts. This irritation will produce its fruit sooner or later. We are still united to an external bond, the State and Church not being separated, we remain together in the same churches, and under the same denominations. But it is probable that this merely nominal and unnatural alliance will not long subsist. French Protestants will divide, in all probability, before another generation has passed, into two great communions, one of which will embrace the Infidels, Socinians and Rationalists, and the other will include the true disciples of Christ, Presbyterians, Moravians, Baptists and Methodists. Where there are no differences but on points of discipline, or doctrines of secondary importance, it is not proper to break the bond of unity. But where there exist differences so wide as those which separate converted persons from Socinians and Rationalists, then it is necessary that each portion of the flock should go by itself. The standard of Christ should not be joined with that of mere men of the world.

"The orthodox pastors await the events which will produce this great separation, with a humble confidence in God: being well persuaded that he will order all things for the advancement of the kingdom of Christ, and the good of Christians. They do not wish to take the first step in this important juncture, for fear of *tempting* God, and of running before they are called to meet so severe a trial. They do not wish to declare themselves *dissenters* and *separatists* of their own accord. They very properly fear, lest by too precipitate steps, they should furnish arms against the Gospel itself, and intimidate feeble and undecided souls, who would perhaps, otherwise, come to the knowledge of the truth. But should the adversaries of the Gospel denounce us, depose us, and first declare the separation, we shall regard it as indicating the will of God, and we shall go forward with his blessing, which will not fail us."

Our readers will recollect that M. Monod is still at Lyons, at the head of what is, virtually, a Congregational Church, entirely unconnected with the State. M. Jaquet, probably, will soon be in the same condition. Every succeeding persecution of this kind will probably have a similar result; and when the great separation comes, of which M. de Felice speaks, France will be full of Congregational churches. This is the most natural way for French piety to extricate itself from the patronage of the State; and the faster the enemies of the pious carry it on, the better for the cause of Christ. Liberty will be cheaply purchased by the loss of state patronage.

We have seen enough in this country to convince us that the Congregationalist system is a wretched safeguard for orthodoxy. We do not believe that in consequence of a reformation from Romanism, or an abandonment of Socinian errors. "France will be full of Congregational churches:" but would it not help to check the natural tendency that way, and preserve the due medium of reform, if the condition of the Protestant Episcopal Church were fairly presented there, and means were taken to ensure the circulation of a few of our best tracts on Episcopacy? France has always wanted a feature which has given beauty and worth to the Society of this country and Great Britain, and that is a Christian public: but if she now has such a body in embryo, it should be remembered that its strength and symmetry, for ages to come, will depend very much on the nutriment which it receives in infancy.—*Ed. Churchman.*

From the last number of the British Magazine.

The whole neighborhood of Chelsea was on Sunday, the 8th instant, thrown into a state of great excitement, in consequence of a "manifestation" in Park Chapel, Chelsea, which belongs to the Established Church, and has long been frequented by a very numerous congregation, consisting of some of the most respectable inhabitants of the vicinity. The Rev. Mr. Henry Owen, M. A., has been the minister of this Chapel for thirteen years, and, from his benevolence and upright conduct, has gained the highest esteem, and added greatly to his congregation. On Sunday, after the usual Church service had been performed, Mr. Owen was upon the point of concluding his sermon, when Mr. Bayford, his father-in-law, who was sitting in a pew adjacent to the pulpit, rose from his seat, and, in a very solemn and striking tone of voice, exclaimed, "This now is the hour of darkness. The light is coming—the light is coming!" Mr. Bayford repeated this twice, much to the consternation of those present. The whole congregation rose, some then left the church, and an unparalleled scene of confusion followed. In the midst of this disturbance, Mr. Owen, who had been so strangely interrupted, addressed himself to Mr. Bayford, and said, "Sit down—pray sit down." Mr. Bayford complied with this request, and the calmness which Mr. Owen preserved in his looks and voice having reassured the congregation, the sermon was closed, and the service concluded in the usual form.

In the afternoon, Mr. Owen alluded, at the close of his sermon, to the extraordinary exhibition which had taken place in the morning. Having adverted to its singularity, and to the awful nature of the subject, he said he should pay the greatest attention to the subject, and in a short time he would recur to it, when, let the consequences be what they might, he would speak out boldly. The eyes of all present were earnestly directed to the Rev. Gentleman, and he entreated, in a very impressive tone, that the prayers of the congregation might be offered up for his guidance. He felt that the arms of the Lord were supporting him, and he trusted that the assistance of his Maker would be continued to him. It was certainly the impression of many present, that the Rev. Gentleman did not look with an eye of condemnation upon Mr. Bayford's conduct, and accordingly some of the congregation have expressed their intention to leave the Chapel if the "manifestations" be continued. It is said that a similar "manifestation" on the part of Mr. Bayford was made at the prayer-meeting in his own house a short time ago.

Gloucestershire.—The inhabitants of Sydney and its vicinity were gratified, on Monday, the 9th instant, by the solemn and imposing ceremony of an Episcopal Confirmation. The greatest possible interest was excited on this occasion, by the circumstance that no bishop, within the memory of the present generation, had exercised his sacred functions in this remote part of the Diocese of Gloucester. Our learned and highly respected Diocesan, after the service of the day had been read, delivered a highly appropriate address to the young people, and great numbers of them received the solemn rite at his Lordship's hands. On the following morning the Lord Bishop proceeded to consecrate the new Chapel, lately erected at Beachley, in the parish of Tidenham, a populous hamlet, three miles distant from the Mother Church; and it was most pleasing to observe the feeling exhibited by all classes on the performance of this holy ceremony. In an admirable and deeply impressive discourse preached by his Lordship, the relative duties of pastor and people were forcibly urged upon the attention of the congregation, whilst a just tribute of commendation was passed upon the benevolence of those individuals who had contributed to the good work now brought to a conclusion. The value of the Right Rev. Prelate's address was duly appreciated by a most liberal collection at the door of the Chapel, in aid of the expenses attending its erection. The consecration of the new burial-ground attached to the sacred edifice terminated the interesting proceedings of the day.

Somersetshire.—The Cathedral Church of Bath has been the scene of most outrageous proceedings. There was a meeting in the Cathedral or "Abbey" Church to propose a rate to meet the church-warden's demand of upward of 400*l*. The items were examined, and on several of them amendments were moved to negative the demand, and those amendments were carried: such as directing the burial fees for burying the sexton's wife to be paid by the sexton himself, seeing that the party had long been a well-paid servant of the parish; that the charges for ringing on the 5th of November, the 29th of May, and the 18th of June, be discontinued; that the charge for tolling the bell on the 30th of January, should be placed among "the things which are not." There were other and more important items which were also resisted; but the adjournment of their consideration was carried, and the noisy and uproarious proceedings within the Abbey Church of course adjourned. The adjourned meeting took place, and was more outrageous than the preceding one; the proposal for a four-penny "church rate" was violently resisted—angry debate took place—forms were broken down—and the meeting terminated amidst uproar, the books being secured only by the interference of the constables! The church rate has thus been refused, and it is just announced that a further attempt to carry a church rate to meet the church-warden's demands, for his outlay is abandoned, and that his expenditure is "to be met by individual subscriptions."—*Morning Herald.*

Middlesex.—On Thursday, 8th ult, the newly erected chapel of St. Paul, Mill Hill, was consecrated by the Lord Bishop of London. There was a numerous attendance of the gentry and other inhabitants on the occasion. The Bishop of London preached a most impressive sermon, in which he described, from actual observation, the effect produced by the erection of a new church among a population long debarred, by distance, &c., from the means of grace. At the conclusion of his sermon his Lordship beautifully alluded to the feeling of incompleteness in that day's services which the (sudden) death of the founder of the church, (Mr. Wilberforce,) in the course of the preceding week, had occasioned. An excellent collection was made at the doors toward the erection of an organ in the church. After the service, the Bishop and gentry of the neighborhood assembled at the house of the late Mr. Wilberforce, which is now tenanted by Dr. Felton, so well known in the scientific world. In the course of an entertainment, highly creditable to the taste and liberality of this gentleman, several speeches were made strongly expressive of the sense entertained by the surrounding gentry of the religious and moral advantages which the new church offered to the neighborhood. In the Bishop's reply, his Lordship stated the cheering fact, that this was the 59th church which he had consecrated.

Society for Propagating the Gospel in Foreign Parts.—The meeting of the Diocesan Committee of this Society was held on Wednesday, 11th instant, at the Star Inn, Maidstone. His Grace the Archbishop of Canterbury took the Chair; and, having opened the business, called upon the Secretary, the Rev. J. E. N. Molesworth, to read the Report. This briefly touched upon the length of time (upwards of a century) during which the Society had been engaged in its holy work—the blessings which it had conferred—and the important field which was open for its exertions. It then proceeded to show that, independently of its general usefulness, it was subject to most urgent claims from the dependent situation of the missionaries and clergy of our colonies, particularly in Nova Scotia, from whom government had announced its intention to withdraw the annual grant which it had heretofore paid them through this Society. It referred to the establishment of new bishopricks in the East Indies—and concluded with urging a general co-operation of Christians in spreading and maintaining the Gospel. Several resolutions, echoing the sentiments of the Report, were ably moved and seconded. Among the distinguished persons present were the Earl of Winchilsea, Sir Edward Knatchbull, Mr. Hodges, and Mr. Rider, all of whom moved resolutions. There was also a numerous assemblage of the influential clergy of East and West Kent. The room was crowded, and many ladies were present. Sir E. Knatchbull held one of the plates at the door. The collection, we are happy to say, amounted to 100*l*. His Grace the Archbishop, and other of the speakers, passed very high eulogiums upon the report which had been read.

We translate the following paragraphs from the Archives du Christianisme, Sept. number.

Exclusiveness of Rationalism.—Dr. Roehr, chief ecclesiastic of the duchy of Weimar, and one of the chiefs of the German Rationalists, has offered to the Protestant Churches, in a journal conducted by himself, *a confession of faith*, where he substitutes for the *truths* of Christianity the deplorable errors of Socinianism and Rationalism. So far, we have little to object—we even wish that our French Rationalists, after having so long told us what they do not believe, would imitate their German chief, and tell us plainly what they do. But Dr. Roehr goes further and demands that *the Protestant ecclesiastics should be compelled to adopt this confession or else be declared no longer members of the Church.* Dr. Bretschneider, another famous Rationalist, approves this confession in all essential points.

We give this information for the benefit of those who are still content to blind themselves by *phrases*, and take the show of tolerance for the thing itself, assertions of freedom for freedom, and the words free examination for the Gospel of Christ.

Conversion of the Prince De Luc to Protestantism.—This conversion has for some time past been published, denied and called in question by the public prints. We can now affirm, that in fact the Prince has left the Romish Church and communed with the Protestant. He belongs to the Bourbon family, whose name he bears, (Charles-Louis de Bourbon;) is nephew of the King of Spain, Infant of Spain, son-in-law of Victor Emmanuel, the King of Sardinia. He is 34 years of age and governs the duchy of Luc.

Paris.—The *French Catholic* Church opened by M. l'abbé Chatel, a year since, in the street St. Honoré, has just been closed by the founder himself, on account of difficulties in its management. This is a new proof that no religion, whether called *Christian* or otherwise, but not founded upon the Gospel, can long subsist. It is eighteen centuries since Christ declared: *Every plant which my Father has not planted, shall be rooted up.*

An English lady wrote to a friend announcing the death of Wilberforce: "Wilberforce has gone upon an embassy to heaven, charged with a vote of thanks from the negro world."—*Episc. Rec.*

Bombay Native Newspapers.—There are at present six native newspapers published in Bombay.

1. The *Bombay Samachar* has existed for upward of ten years. It appeared weekly till about a year ago, when it was converted into a daily journal. In this form it did not, from the necessary haste in preparing it, possess much interest; and is consequently now published only twice a week. The language in which it is published is Gujarathi, the vernacular tongue of the Parsis and Banyans. Its subscribers principally belong to the former class, and they amount to about 160. It is principally occupied with news translated from the English papers.

2. The circumstances which led to the publication of the *Harkara* and *Wartman* are detailed by the editor himself, in the introduction to the Parsi Reformer, which will be found in another part of this number. He has had the honor of originating a work which has produced a powerful sensation among the native community, and which has given rise to some of the other newspapers. He has encouraged the freest religious discussion; and has set himself forth as the reprover of vice and corruption. He has been visited with personal obloquy; but he has continued to increase much in popular favor and usefulness.

3. The *Darpan* is a highly respectable and useful paper in Marathi and English. Both its original and selected articles are well fitted to inform, expand, and correct the native mind. Though we sometimes do not agree with the editorial remarks, we admire the temper with which they are given, and the fairness of the arena which is in general afforded for the different combatants.

4. The *Jami Jamshed*, we have been informed, originated in hostility to the Harkara and Wartman. It is neatly lithographed in Gujarathi. It sometimes copies useful articles from the Darpan; but it contains few original ones, except those containing pure intelligence, which possess that character.

5. The *Native Observer* is certainly misnomered. The terms of the original prospectus have ceased for some time to meet with attention; as it is now substantially a European publication.

6. The *Ayina Sikander* has hitherto been published only in Persian; but the editor has informed us of his intention to publish it, if a proper number of subscribers be obtained, in parallel columns in Persian and Hindustani.—*Orient. Ch. Spec.*

Mr. Heber, whose death has been recently announced, with the remark that he was the greatest collector of books of his day, has left a library, the sale of which by auction would take a whole year.

MARRIED.

At Shawangunk, Ulster county, on Tuesday the 19th instant, by the Rev. John Brown of Newburgh, the Rev. William H Hart, Rector of St. Andrew's, Walden, Orange county, to Miss Maria Graham, daughter of the late Dr. James G. Graham.

The Rev. Lot Jones and the Rev. Hugh Smith beg leave to present their sincere and very grateful acknowledgments to "A Member of Trinity Church parish," personally unknown to them, for the kindness and Christian liberality displayed, in constituting them patrons of the City Mission Society, by the contribution of $200 to its funds.

New-York, Oct. 29, 1833.

ALL SAINTS' CHURCH.

The annual Fair of the Ladies' Society of All Saints' Church, for the relief of the poor communicants of the parish, will be held in the basement of the church on the second Tuesday of December, and will be continued for several successive evenings, should not the articles prepared by the Society be disposed of on the first day. As a larger proportion of the class of people to whose benefit the labors of the Society are directed, reside in this part of the city than in any other, it is hoped that wealthy Episcopalians generally may feel disposed to lend some small aid to this truly Christian charity.

NOTICE.

The Education Board of Managers of the Education and Missionary Society meet at the Press Buildings, on Thursday evening next, 5th December, at half past 6 o'clock.

NOTICE.

The Missionary Board of Managers of the Education and Missionary Society meet at the Press Buildings, on Thursday evening next, 5th December, at half past 7 o'clock. Thomas C. Butler, *Secretary.*

Calendar.

November 30.—St. Andrew.
December 1.—1st Sunday in Advent.
——— 5.—Thanksgiving.
——— 8.—2d Sunday in Advent.
——— 15.—3d Sunday in Advent.
——— 18.—Ember Day.
——— 20.—Ember Day.
——— 21.—Ember Day.—St. Thomas.
——— 22.—4th Sunday in Advent.
——— 25.—Christmas.
——— 26.—St. Stephen.
——— 27.—St. John Evangelist.
——— 28.—Holy Innocents.
——— 29.—1st Sunday after Christmas.

ACKNOWLEDGMENTS.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City-Mission Society, acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street—

By the Committee of St. Paul's Church:—		
From Mr. Peter Lorillard,	$100 00	
" " George Barclay,	100 00	
" " John Contoit,	25 00	
" " John Anthon,	10 00	
" " Henry Cotheal,	10 00	
" " C. Heiser,	10 00	
" " J. T. Irving,	10 00	
" " R. Kingsland,	5 00	
" " Peter Mezier,	5 00	
		275 00
By the Committee of Grace Church:—		
From Mr. Edward Prime,	20 00	
" " Dawson & Brothers,	20 00	
" Doctor Delafield,	15 00	
" Mr. R. J. Cochran,	10 00	
" " John P. M. Smith,	5 00	
" " Benjamin Haight,	5 00	
" " Halleburton,	5 00	
" " C. Du Bois,	10 00	
" " E. A. B. Graves,	5 00	
" " William B. Astor,	5 00	
		100 00
By the Committee of the Church of the Ascension:—		
From Mr. U————	5 00	
" " C. F. Clarkson,	2 00	
" " Gerard W. Morris,	25 00	
" " E. S. Gould,	5 00	
		37 00
		$412 00

L. Phillips, *Treasurer*,
No. 54 Wall-street.

New-York, Nov. 27, 1833.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums:—

From Mrs. Emma S. Fleming, Treasurer of the Ladies' Circle of Industry of Bellows Falls, Vermont, on Mr. Greenleaf's plan, *fifty dollars*, being the third annual payment.

From Miss Mary Green, of Bellows Falls, Vermont, *five dollars*, being a donation from the Sunday School of Immanuel Church in that place, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

James Swords, *Agent, &c.*

November 27, 1833.

Contributions and donations will be thankfully received, if left addressed to the Agent, at the Book-store of Swords, Stanford and Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, 87 Leonard Street.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1833.	*Missionary Disposable Fund.*	
Nov. 18.	Rec'd from Christ Chrich, Sacket's Harbor,	$5 00
20.	" " The Female Benevolent Society of Christ Church, Manlius,	40 00
21.	" " Trinity Church, Plattsburgh,	5 00
		$50 00

Benjamin M. Brown, *Treasurer*,
Butchers' and Drovers' Bank, Bowery.

November 28, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 28th, from the following persons, viz:—

Rev. C. Smith, *with remit*—Edward Livermore, 2—Rev. Wm. Hilson—S. Greene—Rev. Wm. G. Jackson—Postmaster, Hartford, 3—William M. Morrison—Rev. L. M. Purdy—Hotchkiss & Co.—C. Smith—G. C. Jarvis—C. Stimpson, jun.—O. R. Cook.

Received by the General Protestant Episcopal Sunday School Union.

Rev. W. Lucas—Rev. F. T. Tiffany—Marshall & Brown—R. D. Searle—C. Stimpson.

ST. LUKE'S SCHOOLS.

The Male Department of these Schools, for Classical, Mathematical, and English Instruction, will be opened on Monday, December 2.

Principal, Mr. John O'Sullivan. *English Teacher*, Mr. John Flint.

Building, Corner of Hudson and Grove streets, entrance in Grove-street.

Terms, Elementary English Class, $5 00 per quarter.
English and Mathematical Class, $10 00.
Classical, $15 00.
French and Spanish Languages to be extra charges.
No charge for Fuel, Ink, or Quills.

BRITANNIA COMMUNION FURNITURE.

The subscribers keep constantly on hand, of their own manufacture, Flagons, Tankards, Goblets, Patens, Plates, Baptismal Fonts, and also Collection Plates.

Boardman & Hart,

No. 6 Burling Slip, between Pearl and Water-streets.
Nov. 30, 1833.

THE ADDRESS OF ADRIAN.

In the two last numbers of the Churchman the reader has had his attention directed to the sportive effusion of the Emperor Adrian; the last translation of which has given as vivid an impression of the original as an English reader can receive. Adrian lived in the second century of the Christian era: he was a philosopher and a poet, and the story is that he composed these lines, as remarkable, says Professor Anthon, for their elegance as their skepticism, a few days before his death, as an appropriate address to his departing soul. In a literary point of view the trifle is valuable, as having given birth to the celebrated ode of Pope and several inferior imitations. Nor are they without their value in a theological view, since they illustrate the frame of mind in which the philosopher, unenlightened by revelation, aims to welcome death. We speak thus generally; for the death of Hume is a proof, among others, that the affectation of gay frivolity, at this awful crisis, is not peculiar to the Heathen. Philosophy in general, attempts to restrain or suppress the religious sentiment; if she venture to unfold or direct it, she cannot raise it above superstition; as is seen in the case of Socrates, who, though he conversed of a future world calmly and with anticipations bordering on Christian faith, yet, a short time before his death, requested his friends to sacrifice for him a cock which he had promised to Æsculapius. It is therefore, we repeat, the more common aim of philosophy to destroy a sentiment which she is unable to control, and as she cannot indulge a rational expectation be satisfied with a stoical indifference. This is generally the highest characteristic of a philosopher's death. The humorous conversation which Hume fancied to himself with Charon and the playful trifle of Adrian are rare attainments in philosophy, and have been warmly eulogized as such. They may accordingly be considered as evidencing the utmost that philosophy can accomplish toward a preparation for death: and we have therefore a fair estimate of the relative efficacy of philosophy and Christianity in this point of view, by comparing the address of Adrian with the following ode of Augustus Toplady. Reader, peruse them both, and say which shall be yours in the hour of death? Will you choose the forced and contemptuous levity of the one, or the ineffable dignity and triumphant exultation of the other? Will you die as a philosopher, or die as a Christian?

The Dying Infidel to his Soul.

Thou gentle little thing of air,
Ever moving,
Ever roving,
Thy body's guest and fellow here,
Art going? Tell me where:
Thou 'lt only be a vapor pale,
And cold, thy suppleness will fail,
Thou 'lt naked be,
When gone from me;
And I shall lose thy wonted glee.

The Dying Believer to his Soul.

Deathless principle, arise;
Soar, thou native of the skies;
Pearl of price, by Jesus bought,
To his glorious likeness wrought,
Go to shine before his throne,
Deck his mediatorial crown:
Go, his triumphs to adorn,
Born of God—to God return.

Lo, he beckons from on high,
Fearless, to his presence fly:
Thine the merit of his blood,
Thine the righteousness of God.
Angels, joyful to attend,
Hovering round thy pillow bend;
Wait to catch the signal given,
And escort thee quick to heaven.

Is thy earthly house distress'd?
Willing to retain her guest?
'T is not thou, but she, must die:
Fly, celestial tenant, fly;
Burst thy shackles, drop thy clay,
Sweetly breathe thyself away:
Singing, to thy crown remove,
Swift of wing, and fired with love.

Shudder not to pass the stream:
Venture all thy care on Him;
Him, whose dying love and power
Still'd its tossing, hush'd its roar.
Safe is the expanded wave;
Gentle as a summer's eve;
Not one object of his care
Ever suffer'd shipwreck there.

See the haven full in view!
Love divine shall bear thee through:
Trust to that propitious gale;
Weigh thy anchor, spread thy sail:
Saints in glory perfect made,
Wait thy passage through the shade;
Ardent for thy coming o'er,
See, they throng the blissful shore.

Mount, their transports to improve,
Join the longing choir above;
Swiftly to their wish be given;
Kindle higher joy in heaven.
Such the prospects that arise
To the dying Christian's eyes;
Such the glorious vista faith
Opens through the shades of death.

MISCELLANY.

From the Christian Index.

ANNIHILATION.

To our mind the idea of annihilation is the most painful imaginable. To one, who, like myself, has made man and his relations the science of life—the subject of constant and intense study and research—for a series of years exploring his structure, investigating the operations of the various functions of the organism, observing the influence of physical agents upon his constitution, tracing the growth of his organization from the germ to the dissolution of the body, analyzing the vital forces and powers from the first moment of animation to the extinction of all sensibility, unravelling the mysterious principle of life, penetrating into the development of the mental phenomena, reducing the faculties to their elements and comparing them with the propensities and sentiments common to man and the lower animals, scrutinizing the motives to action, viewing his capacity to contemplate, and his adaptation to enjoy, objects far beyond the ken of the external senses, and summing up the unsatisfying nature of all created things and the innate aspirations after attainments superior to the gratifications of time and sense. To one who is familiar with the properties of matter, who is intimately acquainted with the laws of the animal economy, who has carefully studied the manifestations of the intellect and moral endowments, and has faithfully weighed the *final cause* of life,—I say to such a person annihilation is inconceivable, yet it is the fond delusion of thousands, a delusion that I fear is gaining ground rapidly, though silently, in this country.

In the course of my reading some time since I met with some very forcible remarks on this subject, in the London Medico Chirurgical Review,* in an article on Dr. Barclay's erudite work, "An Inquiry into the Opinions, Ancient and Modern, concerning Life and Organization." Reflecting, this evening, on the melancholy spectacle of an aged friend—a gentleman whose head is frosted with five and seventy winters, yet retaining his faculties, and energy of youth, unimpaired; a person of amiable manners and fine education, but who had no hopes nor fears of eternity,—I referred to the volume, and in turning over its pages it struck me that a short extract might be acceptable for the columns of the Narrator.

The reviewer, in noticing Dr. Barclay's remarks on the materialism of Lucretius and his modern followers, says, "We do not agree, however, with Dr. Barclay, in supposing that Lucretius, because he reposed no hopes in the promises of religion; 'could only view it through the medium of fear'—and that therefore 'his whole reasoning is employed to remove its impressions.' We believe that the great body of skeptics, both of ancient and modern times, had, and continue to have, neither hopes nor fears. Indeed, we do not see how a cultivated mind, that has no hope in the promises of revelation, can have any dread about futurity. They have a curse attending them, however, which is perhaps far worse than the occasional terrors of the religious enthusiasts. It is that melancholy, dreary, depressing prospect of *annihilation*, which intrudes itself constantly on their thoughts, damps every enjoyment of this life, and precludes, of course, all anticipation of another! There is not a skeptic on this earth who does not envy the *terrors* of the most ignorant fanatic—*because* he well knows that these terrors are mingled with bright hopes and cheering illusions (if indeed illusions) of another world. These are excitements which can never thrill the cold heart of the skeptic. His soul is like the stagnant lake—it is never agitated by

'—— That pleasing hope, that fond desire,
That longing after immortality!'

which prevents life from becoming insipid. He is in fact an object to be pitied, in more senses than one—to be pitied if he be in the *wrong*, on account of that futurity which he disbelieves—to be pitied if in the *right*, because, in this case, if in any, 'ignorance is bliss,' and it is manifestly 'a folly to be wise.' We can form some excuse, however, for the apparently honest indignation which Lucretius expresses against the religion (superstition) and priests of his time, when we consider how much the people were immersed in ignorance, and the priesthood in knavery. We must also confess, with shame and sorrow, that religion, or rather superstition, has too often, even up to the present moment, been perverted to the worst of purposes, by the designing, fanatic, ignorant, and tyrannical part of the world. These notions, as Dr. Barclay justly observes, of a Deity, of a watchful Providence, of a future state of rewards and punishments, may be, and have been, *perverted* to the worst purposes. Instead of producing peace upon earth, they have too often been made the pretence for drawing the sword, for setting the son against the father, the daughter against the mother, and for making a man's household his foes. But surely, as our author properly adds, the perversion or abuse of a principle can never, in the eye of genuine philosophy, be made an objection to the principle itself. The alienation which is here recommended, of disregarding all notions of religion, was observed by the greater part of the ancients to be attended with still worse consequences than any of the systems of Pagan theology. Epicurus and Lucretius themselves acknowledge that some notion of divine beings is quite irresistible, and that it will spring up in the human mind, as a thing indigenous, without the adventitious aid of education.—'*Intelligi necesse est, esse Deos, quoniam insitas eorum vel potius innatas cogitationes habemus.*'—Cicero. The attempts therefore, to eradicate this notion from the human race is foolish, mischievous, and must in the end prove abortive."

To the foregoing I will add a pertinent anecdote of Gibbon, the great historian and skeptic, illustrative of the tendency of his atheistical delusions:—Gibbon, when quaffing noyeau, and ridiculing the doctrine of a future existence, was asked what must probably be the effects of this skepticism upon society in general. His reply was this,—"The doctrines we are now discussing, are like the liquor we are now drinking; safe and even pleasant to us, who know how to use, without abusing them; but dangerous, deleterious, and intoxicating, if either the liquor or doctrines were broached in the open streets, or exposed to the discretion of the mob." Experience has now taught us that though bolts and bars may keep noyeau from the multitude, they are quite inefficient in confining skeptical doctrines, which are too volatile for such imprisonment; "for opinions, as a modern author justly observes,* like showers, are generated in high places, but invariably descend into low ones, ultimately flowing down to the people, as the rains into the sea." It is lamentable, however, to think that some men, whose talents, genius, and acquirements, might have enabled them to diffuse the blessings of science, and the charms of literature over a grateful land, have chosen, with fiendlike satisfaction, to shine only to mislead—to flash only to destroy.—"Their beams," says Mr. Coulton,† the able writer just quoted, "are a beacon set up by the Genius of Evil—a beacon which would warn us *from* that which is *safe*, only to decoy us to that which is *dangerous*—having a false light to amuse, a syren to allure, a Circe to intoxicate; but we should perceive that the fatal coast is covered with wrecks." W. M. F.

* September 1822.

* Coulton's Remarks on the Talents of Lord Byron.
† Ibid.

From the Religious Narrator.

POPERY IN AMERICA.

An alarm seems to be excited among most Protestants in our country on account of the increase of Roman Catholics.

This increase we suspect is chiefly from emigration, as Ireland pours in her annual thousands upon us, and we have accessions of the same material from other quarters. It seems to be the general dread, lest the great valley of the Mississippi should be overrun with Catholics; and indeed we have already many startling annunciations from travellers and agents of benevolent societies, as to the gigantic strides of Popery in the vast Western Valley. For ourselves we feel no great alarm. We gain about as many from the Catholics as they gain from us, and this leaves them dependent upon emigration for any anticipated ascendency of numbers. This can hardly ever render them more numerous than all Protestants together.

But admitting the increase to be as great as is apprehended—are we to suppose that Roman Catholics in the United States, are no better taught and educated, than were those who procured the revocation of the edict of Nantz? Are we to imagine that the race of Catholics incorporated into our body politic and blended with us in all the social relations, are no more tolerant, nor discreet, than were the founders of the Inquisition? To our apprehension the malignity of Romanism becomes neutralized when transferred to America. And the way still more to neutralize it, is to treat Roman Catholics as men and brethren, at least of the same human family, if not of the same religion. Let our objections to them be fairly and affectionately stated, and let them see in us opponents who meet them with reason, with Scripture, with kind persuasion, and with Gospel charity. The best means on earth for crippling a religious enemy is to treat him just as Christ would have us to treat all our fellow-men, and that is with prayer and charity. We have been betrayed into the use of hard expressions against Roman Catholics and their views, and such as at the time we thought justifiable; but upon reflection we are inclined to doubt whether by such expressions we have either made any Protestants, or Catholics, the better. This we say not to ingratiate with the latter, nor to arouse the fears of the former, for the stability of our Protestant views. We feel immoveable on this head. We do now, and for aught we feel, ever shall protest, and protest against the pretensions and tenets of the Church of Rome. But this shall not hinder us from endeavoring to do good to the men who respect those pretensions and hold those tenets.

Bishop White's Opinion of some Matters connected with the Roman Catholic Church.

The subject of indulgences was managed by the council of Trent in a manner very remarkable. It had been the starting point of Protestantism, and yet, when brought into view, there prevailed so much haste, owing partly to accounts from Rome of the dangerous sickness of the Pope, and partly to an urgency of state affairs in France requiring the presence of the cardinal of Lorain, that the deliberations were brought to a conclusion without the opportunity of debate, on a point so prominently important. The consequence was that indulgences were declared to have been in use from the beginning; however notorious the fact that they were not and could not have been known, until there took place relaxation of discipline, by dispensing with the temporal penalties for transgression, not imposed previously to the fourth century. The general terms of the decree were doubtless designed to excuse the not giving of earlier instances of the exercise of the prerogative. This leaves to Protestants the right of denying, not only the issuing of indulgences during the first three centuries, but the circumstance of there having been the exigency supposed to call for such a supply. In the Roman Catholic controversy, no authorities are cited from the fathers of those early times, which are of course too remote for the argument of tradition.

In all the discrepancies set forth, there is this advantage attached to the papacy clad in its highest claims, that it assumes a sovereignty not to be questioned, in the exercise of its powers, over all persons, and in all concerns, spiritual and temporal; the seat of which is easily found, in the capitol of ancient Rome. On the contrary, they who rest infallibility on the decisions of general councils, or on them as received by the Church; which is the sense of the subject entertained by the more moderate of the Roman Catholics; especially in France, in England, and in the United States of America; leave the inquirer at a loss where to find the place of deposit. At the same time they labor under the charge, that infallibility, let it exist where it may, has never issued its denunciations against what they acknowledge to be heresy: for what is this but obstinate perseverance in essential error? and what is more mischievous error than the assumed right to dethrone sovereigns, and to plant and to pluck up kingdoms? It will be confessed by the same more moderate advocates of the Roman Catholic Church, that it is in direct contrariety to Christian verity to adore divinity, imagined to exist in images of wood and stone. This they will not deny to be extensively done without penal processes either from popes or from councils.

The inference from the whole is, that the books of the New Testament, under the Gospel, are the test of its truths; as the books of the Old Testament, under the law, had been of the revelation made to the Jewish Church. During that economy, there had been set up tradition as a subsiding rule. But in contrariety to this, the oracles of God directed the devout Jew "to the law and to the testimony;" and our Saviour reproached the Jewish rulers of his day with having "made the word of God of no effect by their traditions." The like may be said of those of the present day, who elevate tradition to a rank equal to that of Scripture. It is not intended to forbid the use of any traditionary facts which may aid in explanation, in like manner as such aid may be derived from historic evidence, and from the customs of the times.

No Protestant needs to object to tradition as evidence of evangelical truth, if there be conformity of the test to the terms prescribed by Vincent of Lerins, a man honored by the Church of Rome—"*Semper ubique et ab omnibus.*"

Protestant Episcopalian. W. W.

SPANISH DEVOTIONAL POETRY.

The most prevailing characteristics of Spanish devotional poetry are warmth of imagination, and depth and sincerity of feeling. The conception is always striking and original, and when not degraded by dogmas, and the poor, puerile conceits arising from them, beautiful and sublime. This results from the frame and temperament of the mind, and is a general characteristic of the Spanish poets, not only in this department of song, but in all the others. The very ardor of imagination, which, exercised upon minor themes, leads them into extravagance and hyperbole, when left to act in a higher and wider sphere, conducts them nearer and nearer to perfection. When imagination spreads its wings in the bright regions of devotional song,—in the pure empyrean,—judgment should direct its course, but there is no danger of its soaring too high. The heavenly land still lies beyond its utmost flight. There are heights it cannot reach; there are fields of air which tire its wings; there is a splendor which dazzles its vision; for there is a glory "which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive."

But perhaps the greatest charm of the devotional poets of Spain is their sincerity. Most of them were ecclesiastics,—men who had in sober truth renounced the realities of this life, for hopes and promises of another. We are not to suppose that all who take holy orders are saints; but we should be still further from believing that all are hypocrites. It would be even more absurd to suppose, that none are sincere in their professions, than that all are. Beside, with whatever feelings a man may enter the monastic life, there is something in its discipline and privations, which has a tendency to wean the mind from earth, and to fix it upon heaven. Doubtless many have seemingly renounced the world from motives of worldly aggrandizement; and others have renounced it, because it has renounced them. The former have carried with them to the cloister their earthly ambition, and the latter their dark misanthropy; and though many have daily kissed the cross, and yet grown hoary in iniquity, and shrived their souls that they might sin more gayly on,—yet solitude works miracles in the heart, and many who enter the cloister from worldly motives, find it a school wherein the soul may be trained to more holy purposes and desires. There is not half the corruption and hypocrisy within the convent's wall, that the Church bears the shame of hiding in its bosom. Hermits may be holy men, though knaves have sometimes been hermits. Were they all hypocrites, who of old for their souls' sake exposed their naked bodies to the burning sun of Syria? Were they, who wandered houseless in the solitudes of Engaddi? Were they, who dwelt beneath the palm-trees by the Red Sea? O, no! They were ignorant,—they were deluded,—they were fanatic,—but they were not hypocrites;—if there be any sincerity in human profession and human actions,—they were not hypocrites.—During the middle ages, there was corruption in the Church,—foul, shameful corruption; and now also hypocrisy may scourge itself in feigned repentance, and ambition hide its face beneath a hood; yet all is not therefore rottenness that wears a cowl! Many a pure spirit, through heavenly-mindedness, and an ardent, though mistaken zeal, has fled from the temptations of the world, to seek in solitude and self communion, a closer walk with God. And not in vain. They have found the peace they sought. They have felt, indeed, what many profess to feel, but do not feel,—that they are strangers and sojourners here,—travellers who are bound for their home in a far country. It is this feeling, which we speak of as giving a peculiar charm to the devotional poetry of Spain. We compare its spirit with the spirit which its authors have exhibited in their lives. They speak of having given up the world, and it is no poetical hyperbole;—they speak of longing to be free from the weakness of the flesh, that they may commence their conversation in heaven, and we feel that they had already begun it in lives of penitence, meditation and prayer.—*Prof. Longfellow.*

Gambier Observer.

DEVOTIONAL.

ADVENT.

Sunrise is gradual. The effulgence of morning does not blaze forth at once over the earth. First the dawn faintly trembles in the farthest east. A silvery mist softly rises and mingles with the night. The horizon begins to smile. The east grows brighter. The clouds flame. The mountain tops shine. The sun looks out rejoicing, and the flood of glory streams over the exulting world.—Such was the spring of the Gospel. It did not suddenly illuminate the world. Twilight glimmered amid the darkness of the fall. Under the patriarchs the dawn advanced. From the eminence of their faith, and through the mist of centuries, they caught a glimpse of the morning. Job, borne aloft, had a foresight of its glory, when he exclaims, "I know that my Redeemer liveth." Under the Jewish economy, the temple, the altar, the Urim and Thummim reflected the approaching light. The prophets enjoyed still brighter visions. Isaiah, impatient for the day-light, climbs the highest peak of the mountains, and there, as he stands gazing at its splendor, calls out to the Church, "Arise, shine, for the light is come, and the glory of the Lord is risen upon thee." After the sealing of the prophetical canon, there was a season of darkness, like a cloud interrupting for a while the progress of the dawn. This was dispelled, and just before the birth of the Saviour, the Church brightened with the confident expectation of her Messiah. Anna "was looking for redemption in Israel," and Simeon was only waiting in life until he should "see the light that was to lighten the Gentiles, and be the glory of his people Israel." At length the Sun of righteousness arose with healing in his wings. O what a sunrise was that! As it broke upon the world, heaven and earth sung their matin song together—"Glory to God in the highest, peace on earth—good-will to men!"—*Journal of Flushing Institute.*

CHURCH DOCUMENTS.

PARLIAMENTARY GRANT FOR NORTH AMERICAN CLERGY.

Report of a Select Committee of the Society for the Propagation of the Gospel.

The Standing Committee having been directed to consider what measures are rendered necessary by the immediate diminution and proposed discontinuance of the Parliamentary Grants for the maintenance of the Clergy in British North America, have agreed to the following

REPORT.

The establishment of Christian ministers, professing the doctrines of the Church of England, was regarded by our forefathers as an object, both in a religious and in a civil point of view, of the highest importance to the inhabitants of British North America. And this object was cherished by the British Legislature, who took measures to secure a permanent provision for the Clergy, by a reservation of lands to be appropriated to them, in the several colonies. But the reserves have not yet become available to the completion of the proposed object, since the lands have not been brought into general cultivation; and His Majesty's Government have accordingly been in the habit of proposing to Parliament annual grants for the support of the Colonial Church.

In the year 1813, the Government, who had previously made the payments to the Clergy of Nova Scotia and Quebec, through the hands of the Colonial Agents, considered it a cheaper and more convenient mode, to avail themselves of the services of the Society for the Propagation of the Gospel; and from that time to the year 1831, the Society annually received the Parliamentary Grants, and distributed the sums paid to them, in addition to the allowances which they made from their own funds.

In the last year (1832) His Majesty's Government acquainted the Society, that taking into consideration the finances of this country, and the condition of the Colonies, they felt it their duty to give notice to the Society, that the Parliamentary Grants would be gradually reduced, and at the end of three years discontinued. On the receipt of this information the Society made a respectful remonstrance to the Government, urging, but ineffectually, the claims of the Church and Clergy in British North America. An expectation, however, was held out, that in the interval means might be found within the Colonies themselves, for supplying the deficiency thus produced in the incomes of the Clergy.

The Parliamentary Grant was reduced in the year 1832 to £12,000; and the Government have undertaken to propose for 1833 a Grant of £8000; and for 1834 a Grant of £4000; and after that year no further Grant is to be expected.

These are the circumstances under which the Society are called upon to determine, without loss of time, what steps shall be taken in their future correspondence with the Dioceses of Nova Scotia and Quebec.

On reference to the accounts of the Society, it appears that in the year 1831, the number of the Established Clergy in British North America was 148, and that the salaries paid to them amounted to £25,635; that the Parliamentary Grant amounted to £15,500; and that the remaining sum of £10,135 was supplied from the funds of the Society. It appears, also, that this expenditure of £10,135 was independent of £5000 paid by the Society, in various sums, to catechists and schoolmasters, and for the building of new churches in the Colonies.

It appears, on the other hand, that the whole annual income of the Society, arising from subscriptions, donations, and the interest of money vested in the public funds, and applicable to its various objects in North America and India, amounts to about £12,000; and that all excess of expenditure beyond that sum has been met in each year by a sacrifice of capital.

Seeing, therefore, that even if the Society were disposed to devote any larger portion of its funds to North America, than that which is now expended there, it is impossible to do so without speedy ruin of the finances, the Committee are of opinion that the future payments to the North American Clergy must of necessity be regulated according to the reductions made in the Parliamentary allowances. Nor do they state this necessity without a serious regret for the difficulties which many exemplary men will necessarily suffer from the diminution of their incomes.

With respect to Upper Canada, it appears from letters of His Excellency the Lieutenant Governor, transmitted to the Society by Viscount Goderich, that provision has been made by the Government for the Established Clergy in that Province. The Committee therefore recommend, that after the year 1834, no further payments be made to them from the funds of the Society.

The Committee recommend that the Grants of the Society be, after sufficient notice, entirely withdrawn from the stations of Quebec, Halifax, and St. John's, Newfoundland, where it is reasonable to expect that the Clergy may now be maintained without assistance from the Mother Country.

The Committee recommend that reductions in the Society's annual expenditure, to the amount of £2500, be made, by diminishing the sums now paid to catechists and schoolmasters; and to scholars and exhibitions at King's College, Nova Scotia; and by withholding the Grant, which has been voted for several years toward the maintenance of that institution.

The Committee recommend, that after the year 1834, £100 be annually paid, out of the funds of the Society, to each clergyman who now receives an allowance of £200 a year, and who shall not be able to maintain himself on Colonial resources; it being understood, that as colonial resources shall become available for his maintenance, a proportionate sum shall be withheld from him, and expended in opening and maintaining new missions, and furthering the great objects of the Society, which the supply of more ample means will enable them to effect.

The Committee recommend, moreover, that a proportionate reduction or advance of salary be made in other cases, according to their respective urgency.

It seems desirable, that whatever may be the arrangements which the Society may think it right to adopt, they be communicated forthwith to the North American Bishops and Clergy, and that each clergyman be required to limit his drafts upon the Society to the amount which may be specified in the communication.

By order of the Committee,
A. M. Campbell, *Secretary.*
Lincoln's Inn Fields, March 21, 1833.

The Report of the Society for the past year contains the following, on the same subject:—

"Although a detailed report from every clergyman of the state of his mission, presents much matter calculated to afford real gratification to every person desirous of promoting the general diffusion of Christianity in its purest form, as well as to the Society from observing the praiseworthy exertions of their servants, there remains abundant reason to lament the inadequacy of all their efforts, when compared with the increasing demand for spiritual aid which presents itself in almost every part of the Colonies. How greatly, then, must this feeling be enhanced when the Society are compelled to announce the probable and entire extinction, at no distant period, of that provision from Parliament, upon the confident expectation of which they had formed their establishments, and the Clergy had entered into engagements, which they, on their part, had so faithfully and beneficially fulfilled.

"That the Society have not been silent upon this occasion will readily be believed; that they have urged upon His Majesty's Government the most strenuous remonstrances, they are bound in duty to themselves to declare. But all their efforts have been in vain. His Majesty's Government do not admit the validity of the claim for the continuance of the Grant—they cannot be prevailed upon to see the engagement entered into in the year 1813, in the same light, of a virtual pledge, in which it appears to the Society; and, in consequence, they must submit to the decision which expediency and policy seem to His Majesty's Government to dictate—in the hope that the individuals now existing upon the list may have some provision secured to them by His Majesty's Government through some other permanent channel; and that the people in the Colonies, who have benefited by their ministrations, will not refuse to contribute in a larger proportion to their maintenance, while the utmost exertions are made in this country to excite the public benevolence in favor of that deserving and laborious body of Clergy."—pp. 6, 7.

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